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Bombay.

EXTRACTS FROM A LETTER OF MR. RAMSEY, ON HIS WAY TO BOMBAY, DATED DEC. 23, 1830.

THE arrival of Messrs. Hervey, Read, and Ramsey at Calcutta, was mentioned at p. 196. Before their arrival, while detained in the Hoogley river, they repeatedly went on shore, and from what they observed while visiting the people, and seeing and conversing with them on board of the vessel, Mr. Ramsey makes the following

Statement Respecting their Condition and Opinions.

After a confinement of 142 days on board the Corvo, I went ashore at Diamond Harbor with Capt. S. and Mr. Read. We walked in various directions for about two hours, and then returned to the vessel. You cannot imagine how grateful I felt, to think that God had preserved us amid the dangers of the deep, brought us safely thus far, and permitted me to put my foot on the shores of India. I endeavored to lift my heart to God in prayer for my brethren and myself, and for these poor benighted heathen.

I was pleased with the appearance of the paddy fields, the cocoa-nut trees, the bananas, &c., and the large flocks of sheep and goats and herds of cattle; but as I felt more concern for the people, we directed our course towards their dwellings. On our way we were met by three females; but more of these again. When we arrived, we found their houses were made of mud, and covered with bamboo rods and leaves. We entered the houses and found them quite cool, they are from the ground to the eaves about seven feet, and from the floor to the top about twelve feet. We saw nothing to answer the purpose of chairs. Here and there a mat was spread upon the floor. Before the doors we saw rice spread on mats and drying in the sun; and near to

it cow-dung spread to dry for fuel. The most of the men seemed to be busily employed in making a kind of net work, and paid very little attention to us, seeming to be absorbed in their own concerns. We were able through captain S. to make various inquiries respecting things. After we were tired of looking at the men and their houses, we went into the house occupied by the females. Their rooms were adorned with the pictures of their temples and gods. Some of them, I saw together with their *tom-toms* or drums, which they use at their festivals and worship, similar to the toy-drum which may be had in the shops of our cities. Near the door was a hole dug in the earth which serves for an oven. I saw only one pot, which was used for the purposes of cooking. In this they boil their rice and make their *gee*, an article which they use instead of butter. The females were clad in muslin from head to foot, having their hair plaited with a good deal of neatness. On their foreheads were the marks of the beast, the idols they worship. On their arms, wrists, and ankles were silver rings and clasps, and on their feet were sandals. They appeared to be lost to every refined moral feeling. Oh when shall daughters of India receive and love the truth of the gospel! If the daughters of Zion in America could but see what I have this day seen, they would pray more fervently for the salvation of those who sit in this benighted region.

In returning to the ship we passed a burying ground, where a number of the English lie buried; but had not time to turn aside to read the inscriptions on the tomb-stones. The natives brought us back in good season, and I felt much refreshed in consequence of my walk.

About six o'clock we cast anchor. And on the shore about a quarter of a mile from us, we saw the natives burning the body of a man. At a distance several persons stood with their backs towards the body, while five men were busily employed in burning it. The body being burnt, a part of the ashes was taken and thrown

into the river, and the people then dispersed.

Half an hour afterwards we heard the sound of the tom-toms, and the noise of the people shouting aloud and singing. They were at their worship. Oh how my soul sickened at the noise. Are these, I asked, immortal beings? Yes, and they too have souls to be saved! But oh how benighted they are. Lord, break the spell of superstition and sin speedily, and set these slaves of the adversary of God at liberty.

After tea I fell into conversation with a Hindoo Sicar, and talked with him for nearly an hour. As he could talk some English, we made out pretty well to understand each other. I began by asking him what that noise meant which I heard; upon which the following dialogue took place.

"It is a Hindoo festival," said he. "The Hindoos pray to God now, then at eight o'clock again." How often do they have their festivals or meetings? "Every day." What day is your Sabbath? "Hindoos have no Sunday like English people. They pray every day." Why do not you go to them now? "I not know any body there. If I had friends, then I go." What do they do there? "Make a fire, catch hands, dance around, and sing." What then? "At eleven o'clock they go to bed." Do the women do so too? "No; no; no woman come there. They stay in the house." Have they gods with them there? "Yes." Do they pray to them? "Yes." What is the use of that? They cannot hear or see. "I know Hindoo religion foolish. I like English much." Can you read the English? "Not much." Did you ever read our Bible? "I read a little. Not much. We have a Bible too." Our Bible tells us that there is only one God—and he made all things. "Yes. My Bible say so too—one God bigger than all the others—great many gods. He made you white and me black. He give you your Bible, and me mine." What do you think of Jesus Christ? "I not much like him." Why? "My people all hate me, if I do." Do not you think the religion of the English people better than yours? "Yes, more good." Why then do you not turn from your idols, since you know it is foolish to worship them? "I know. Our Bible say all Hindoos will be Christians after a while." How long? "About forty years." In forty years? "Yes, in forty years all Hindoos be Christians." Why do you not turn now? "The full time not come yet." This answer filled me with wonder: I could not but lift my heart to God in prayer, and say, oh Lord hasten that blessed day. I continued, if a hundred Hindoos would become Christians and throw away their idols, would you do so too? He replied, "I turn if great many do." Then you know that you ought to worship our God? "Yes." Why do you

not then? "My father hate me; I lose caste; my people not speak to me any more. I do not like that." Then you are more afraid to make your father angry, than you are to offend God. He smiled and said, "Yes." Have you a brother? "Yes." Do you love him? "Yes." If your brother should turn to be a Christian, would you love him then? "No. I hate him." Why hate him? "My father say so, and padre say so too." If your brother should come to your house, and be sick, and ask you to take him in, would you do it? "No." If he should ask you for a little rice, would you give him any? "I love my brother, but I not give him any thing." Would you let him lie at the door and die, and not give him any thing? "Yes; not touch him." What! let your brother die! "Yes." Oh how true it is that the heathen are without natural affection! I added, I would not do so, if you were my brother. "I know Christian not do so. Hindoo religion foolish, not good." I then told him of my walk during the day, and that I had seen some men and some women. "Women," said he, "not good. Good women no see any man. We not talk much with them, not love them." Well, but your mother is a woman. "I know." Which do you love most, your father, or your mother? "My father. If my father die, then I be sorry much one month. I not shave for one month, not wash, not eat gee, only rice one month." Would you be very sorry? "I cry one day. Women cry great deal—one month." If your mother should die what then? "I not much sorry. I not cry any." Have you a wife and children? "Wife and one son." If your wife should die, would you be sorry? "Not much." If your son should die, what then? "I be sorry while I live." If your daughter should die, what then? "I not care much." You do not care much about the women it seems? "No, not much." Where is your wife? "In Calcutta." If I should go to Calcutta could I see your wife? "You cannot see her." Why not? "I do not know. Bengalee women not see any man." What is the reason of that? "I dont know—custom—that is all. Bengalee women not eat with men. If my wife touch my rice, I throw it away: I not eat any more—then I be angry." What! angry with your wife? "Yes; 'tis not good; but I be angry." We do not do so; we eat with our wives, and talk with them. "Yes, I know that good." Is it not bad to be angry? "Yes, bad." If you hate your wife and brother, &c. you cannot go up to God. "I know if I not steal, lie, cheat"—I added, nor get drunk; he then said, "Yes, not get drunk, and pray to God, then I be happy. If I be bad, I not be happy." English people say heaven and hell, I observed. He replied, "Yes, I know heaven and hell."

I then endeavored to tell him of the plan of salvation through Jesus Christ. He said

that was a good way. When I told him that this world would be burned up, he seemed astonished. It was evidently a new idea to him. On the subject of the resurrection he had no ideas, except that after the body was burned a part remained, which, upon being thrown into the river, was changed into another body. His notions on this subject were all confused; nor could I give him my meaning clearly, owing to my ignorance of the language; and many of the words I had to use have no corresponding words in his vocabulary, I felt sorrowful that I could not tell this poor heathen more about Christ. I hope that the Lord will soon enable me to learn the language of those among whom I may dwell, so that they may hear in their own tongue of the wonderful works of God.

25. While the ship was at anchor to-day, I went ashore again. I had not walked far before I picked up a human skull which lay bleaching in the sun. A few yards farther on, I saw the place where a man had been burned lately. The little bier of bamboo, and the earthen pots used on the occasion, were lying close at hand. The next object which drew my attention was the ruins of a once celebrated pagoda, which even now bespeak its former grandeur. They are shaded by large trees, such as are to be found only in Asia. By a flight of stairs I mounted upon a platform of about four feet square, the place where I suppose the officiating priest stood. In the wall there was a kind of closet, where I presume the god was placed; but as to this, the persons with me could not tell.

The next thing we came to was the village of mud huts. The houses and people are similar to those I saw yesterday. One man among the people I saw clad in a different style from the rest with a sword and a spear by his side. He, I learned, was a kind of police officer whose business is to keep the peace, but often makes a disturbance among the people himself, which, in the end, brings a rupee or two into his own pocket. I approached him, examined his sword, and the brass plate which had the name of the office he held, I suppose, inscribed on it in the Bengalee character. He seemed very kind. After leaving him I walked among the people, and was soon met by a beggar. This poor deluded mortal has had his wrist and the fingers of his right hand broken, which he holds out to those who pass by, and asks for pice.* His right foot was also crippled in some way or other. Some of the toes seemed to be cut off, while the others were doubled under the foot. He had nothing on his old shrivelled body, except a piece of dirty muslin wrapped about his middle. I looked upon him with mingled feelings of pity and sorrow. This poor wretch has thus

crippled himself merely for the purpose of getting his scanty pittance by begging, and thus save himself from the work which others are compelled to engage in. What will not men do for a little praise and for the sake of meriting, as they vainly suppose, the favor of their gods? One of the natives showed me their gods and tom-toms. One ugly looking god was shewn me, and the person added, "This is my sister's, she prays to her god every day." I endeavored to tell them of the true God, but they seemed not to understand. Oh! that I could tell them of Jesus in language which they could understand. After my return to the ship, I placed my writing desk on the capstan, and while writing there I saw five dead bodies floating down the river in less than two hours! But the sight which most affected me was that of a corpse lying on the shore surrounded by fourteen vultures. I could see them tear the body to pieces; and as one flew away to devour his morsel alone, another took his place. While I gazed upon this disgusting and soul-sickening scene, a boat full of Hindoos passed along by the body. They seemed to be totally indifferent to what was going on, while the vultures only removed a short distance from the body, until the boat should pass by, and then returned again to their putrid meal. I had heard of these things by the hearing of the ear, but the half was told me. Indeed language is unable to convey to the mind the disgusting scenes which daily meet the eye of a Christian in a heathen land. Oh if the people of God in America could but see the poor benighted heathen, hear their superstitious yelling, while at their worship, and view the sad and soul-sickening effects of their idolatry, it seems to me they would pray more and give more for the spread of the gospel among their perishing brethren than they now do. As yet, the more I have seen of their idolatry, the more I feel desirous to cast in my mite into the treasury of the Lord, and aid in bringing them to the knowledge of the truth as it is in Jesus.

In reading such a simple description as this it is impossible not to reflect on the debasing, iron bondage in which the Hindoos are held;—a slavery for life to an absurd and cruel religious system, by which they feel constrained to act contrary to their own views of right, and contrary to what they know and admit to be promotive of their permanent interest and happiness;—a slavery to fashion and popular opinion—a popular opinion to which, probably, nearly all the people as individuals are opposed, but which as a body, they conspire, under the direction of the priests, to maintain and strengthen. Another thing very prominent in this statement is the feebleness of conscience in the heathen. It does not control them or seem to urge

* A small coin about the value of our cent.

them with any force to reject what they admit to be bad, or to choose what they admit to be good, or to do what they admit they ought to do. Nor has it power enough to occasion any remorse or uneasiness when it has been violated. An exhibition is here made of the manner in which the natural affections are blighted, and set at naught by their religious system and the tyranny of custom.

Ceylon.

JOINT LETTER FROM THE MISSIONARIES,
DATED DEC. 1, 1830.

Unusual Attention to Religion at the Stations.

THE mission of the Board in Ceylon, which was begun in the year 1816, has been making a very constant, and with the exception to two or three periods of special divine favor, very uniform progress. By means of public preaching, the distribution of the Scriptures and tracts, and the influence of the Seminary and the preparatory and other schools, together with the familiar intercourse which the missionaries and the native church members have had with the people around them, much knowledge respecting the character and claims of Christianity, and respecting the absurdity of their own religious systems and prejudices, has been disseminated. Previous to the year 1824, thirty-four natives were hopefully renewed by the Holy Spirit, and received into the mission church. During the first three months of that year, the mission was visited with very special divine influences, and sixty or seventy, it is believed, were savingly converted to Christianity; forty-one of whom shortly after were added to the mission church. Near the close of the same year, another time of refreshing was experienced, and eight or ten more were added to the professed followers of Christ. The number of church members has been increased from time to time by the addition of others, till by the last statement received the church contained 114 members. A number had died in the faith. The beginning of the first of these revivals was traced to a day of fasting kept by the missionaries; that of the second to a communion season of the church; that, of which some interesting statements are given here, seems to have begun in a missionary prayer-meeting.

It is a most pleasing duty which we have to perform at this time, to communicate to you, from this distant land, the joyful tidings that God is reviving his work, in a greater or less degree, at all our stations, and granting us a season of refreshing

from his presence. It is now about six weeks since we first witnessed manifest tokens of a special divine influence upon the minds of a few in our assemblies. Perhaps we may even go back as far as the monthly missionary prayer-meeting, in October, at Batticotta, for the first appearances of an approaching revival. An unusual degree of feeling was manifest on the occasion, and more than ordinary fervency in prayer for a revival of the work of the Lord among us. "O Lord revive thy work," was a prayer frequently, and I trust sincerely and earnestly, offered on that day. Our own children were very particularly addressed and remembered at the throne of grace. The effect upon the minds of some of them appeared to be very salutary. From that time an increased seriousness was manifested in some of our families. But nothing very marked until the quarterly season of communion at Panditeripo, on Thursday, the 21st of October. It was then very evident that God was near us; that he was stirring up his children to repentance, to humiliation, to prayer, and to increased diligence and zeal to labor in his service. It was a heart-searching season as well as a time of love and mercy. Many of the native members of the church appeared to receive such an impulse, as by the blessing of God, to rouse them from their slumbers, and prepare them for the coming of their Lord.

From Panditeripo two of the brethren went to Batticotta to labor in the seminary. Such was their encouragement, that they continued their special exertions through Friday and Saturday, and one of them over the Sabbath. It now became manifest that God was reviving his work in the seminary. On Saturday a special season of prayer and thanksgiving was held by the brethren present with reference to this object. On the forenoon of the Sabbath, instead of the usual exercises in the chapel, the time was spent in earnest exhortation and prayer. The afternoon was spent by the brethren present in special prayer for the divine blessing. In the evening another general meeting was held in the chapel. The work of God was evidently advancing. A considerable number in the seminary, who, a few days before, were careless and secure in sin, were more or less anxious to inquire their way to heaven. The members of the church were much excited to labor and pray for the conversion of those around them. Some, in particular, who for a few months past had appeared to be in a lukewarm state, were greatly roused from their lukewarmness and stupidity, and by repentance, and confession, and earnest prayer, returned unto God. The studies in the seminary were for a time nearly suspended to give opportunity for all who desired it to seek the Lord. It was indeed a cheering and an affecting sight to behold all the ten little

rooms for prayer lighted up till after midnight, and nearly filled with little companies earnestly engaged in reading the Scriptures, in exhortation, and in prayer.

On Monday evening some of the brethren and sisters were at Batticotta at the prayer-meeting, which came in turn to that station. It was a most interesting and melting season. Our own children were again particularly remembered at the throne of grace. We mention this because the occasion appeared to be greatly blessed to them. We hope it was a night that one or two of them, at least, will remember with joy through eternity. But on this subject we rejoice with trembling lest our hopes should be disappointed.

The quarterly meeting with our schoolmasters was to be held on Thursday, the 28th of October, at Manepy. But on account of the state of things in the seminary, it was held at Batticotta. A large number of schoolmasters, and many others connected with our station, and also from Nellore, were present, so that the chapel was filled with a very attentive and interesting congregation. It was a day which will long be remembered by all present. All the brethren, together with some of our native assistants, addressed the meeting with much apparent effect. Some were in tears. Many who came there in the morning careless and stupid, were greatly alarmed for their safety. We have heard from different schoolmasters since, that the manner in which they were addressed on that day made a deep impression on their minds in favor of Christianity.

These favorable appearances were, however, by no means confined to Batticotta. Very evident tokens of the divine presence were seen at all our stations, especially in the charity boarding schools at Tillipally and Oodooville. Many very precious meetings have been held at all our stations, when it was manifest that the Lord was present. On the fourth of November we observed a day of fasting and prayer at our several stations, in which our native members united. We found it good and profitable to draw near unto God and to humble ourselves before him.

On the first Tuesday evening in November the brethren and sisters, together with our friends from Nellore, met at Oodooville, according to a previous appointment, for the purpose of uniting with our friends in America in praying for the young men under the care of the American Education Society; also for our colleges and seminaries of learning, that God would pour out his Spirit upon them, and raise up a multitude of faithful laborers to go forth into the great harvest of the world. We had a very interesting and profitable evening, and propose to continue to observe the evening every month, as a season of prayer for this great and glorious object,

which is so intimately connected with the spread of the Redeemer's kingdom.

On the 18th of November we held another meeting of a novel kind at Oodooville, consisting of most of the largest boys and girls in our native free schools. At least 800 were present on the occasion, which was one of great interest to us all. When the question was asked, How many of you are in the habit of daily prayer and reading the scriptures? a considerable number rose up. These were then taken into another room by themselves, where they were conversed with and exhorted to persevere in the practice of praying and reading the Scriptures. When the question was asked the others, How many of you believe in the truth of Christianity, and are resolved to seek for salvation through Christ? a much larger number immediately arose. When we consider that these children have already considerable knowledge of Christianity, and that they will soon take the lead in society in this district, the question whether they shall be Christians, or idolaters, is one of amazing interest and importance.

The stations at Oodooville and Manepy, being near to each other have united in holding a weekly prayer-meeting, at which the brethren and all the native members connected with the two stations, and as many others as can be collected, attend. Many short prayers are offered and addresses made on these occasions, which have been productive of great apparent benefit to those present. The brethren at all the stations, are also in the habit of going into each others parishes, to assist in holding evening meetings in the school bungalows, at which many people attend and hear the glad tidings of salvation.

We see much to encourage us to persevere in the great and glorious work of preaching the gospel; and we pray that we may be kept in a humble, prayerful, waiting posture, till the Lord shall show us greater things than these.

We dare not at present give the number, even of those who are awakened at our several stations, much less of those whom we hope are converted. We shall be much better able to speak with accuracy on this subject a few months hence. We wish, also, to caution our friends against misunderstanding what we have stated. While in the fulness of our hearts, we tell them of the favorable appearances we are permitted to witness, we wish to guard ourselves and our friends against the disappointments that may arise from seeing many of the three first kinds of hearers mentioned by our Savior in the parable of the sower, and but comparatively few of the fourth. We consider the work as only just begun. The battle is only set in array. It is yet to be fought; and may the Lord grant us a glorious victory.

We think it due to our friends that they should be informed of what the Lord is doing among us, that they may "rejoice with those that rejoice;" that they may unite with us in rendering praise and thanksgiving to the Lord. But more especially we desire to engage all who love the Lord Jesus Christ in sincerity, to pray earnestly and perseveringly for us—for the little flock already gathered into the fold of Christ, and more especially for the perishing heathen around us, that the Lord would give them ears to hear, and eyes to see, and hearts to understand the gospel. We are more and more deeply convinced by our experience, that without the prayers of Christians, the heathen will never be converted. Oh when will the whole Christian world practically believe this great truth? When will they unite in putting God to the test, and see whether he will redeem the pledge which he has so solemnly given to hear and answer the united prayers of his people; yea to open the windows of heaven and pour out a blessing, that there shall not be room enough to receive it. "Then will the servants of the Lord be strong in the midst of the heathen. Then will they speedily hear the anxious inquiry from multitudes, 'What shall we do to be saved?'" Then will they behold them "flying as a cloud, and as doves to their windows," and then the earth shall speedily be filled with the knowledge and glory of God.

EXTRACTS FROM A LETTER OF DR. SCUDDER, DATED OCT. 1, 1830.

THE visit of Dr. Scudder to the Neilgherry Hills for the benefit of his health, has been previously noticed. He returned on the 18th of August, nearly restored. On his way from the Hills he visited Tanjore, where the apostolical Swartz formerly labored. Some account of this station was given in the journal of Mr. Winslow on the continent, inserted at vol. xxv, p. 137. Dr. Scudder gives the following encouraging account of a

Religious Excitement among the Catholics.

On my way from the Hills, I spent a few days very pleasantly with the venerable Mr. Kohlhoff at Tanjore. There has been a very great excitement among the Roman Catholics in that vicinity. Two hundred and fifty-one families, or about 1,500 people have renounced that corrupt faith and enrolled their names among protestant worshippers. The work commenced in a Catholic village, where Swartz built a church 50 years ago, but which was demolished by that people. The following is an extract from a communication of Mr. Haubro, Mr. Kohlhoff's fellow-laborer. "There is a wide field opened here for Missionary exertions. A great

proportion of the inhabitants are Roman Catholics. Though only a part of them have declared themselves in favor of the Protestant Religion. The Mottupaty congregation have their own church. The congregation at Kogoody and the annexed villages Silloovapatty and Poondy have jointly one church. Kolamanikam and Kalpalyam, the Protestants and Roman Catholics have made an arrangement that both parties may have service in the same place of worship but at different times. At Coonnagoody and Connala it is anticipated that a similar agreement will take place." After speaking of several places where there are no houses for worship, he adds, "The people are willing to contribute by manual labor to build churches."

When the people forsake their faith and become Protestants they deliver up their images to the missionaries. I witnessed a pleasing sight when there. I took over three persons who were with me from Jaffna to Mr. Haubro's, both for the purpose of seeing the images which had been brought in, and for confirming any statements I might make after reaching home. While there, a company of about twenty-five persons, men, women, and children, came to Mr. Haubro's with an image of St. Anthony in their hands, and delivered it to him. I brought an image of Christ and one of the virgin Mary with me. These I have shewn to numbers of people, and no little stir has been occasioned. Two loads (cooley loads) have been sent to Madras, and a number of others are in Mr. Haubro's possession.

Near Madras a number of Roman Catholics have recently deserted that church. This was effected through the instrumentality of a young man who formerly was with Mr. Rhenius, and who went and settled among them in the capacity of a physician.

As I have not yet been at home two months, I will say but little of the affairs of this station. I found them somewhat disordered, but not as much so as I expected. I think the good work is going on among the Catholics in this vicinity. As their priests have dropped their correspondence with us, two individuals in Chillalle have taken the field, and answered our tract on the marriage of priests. It displays much weakness, and as the sword of the spirit will destroy all their arguments, their cause must be weakened. It is a matter for thanksgiving that they write us. In the first place it makes them search the Scriptures; and in the second it keeps up a spirit of inquiry among the people. The prejudices of this people are subsiding. Since my return, for the first time, they have applied to me to establish a school among them. Several have expressed a determination to take a stand against their priests in regard to the school if opposed.

STATEMENTS RESPECTING THE SCHOOLS.

A few extracts from communications recently received from the missionaries will show the state of the boarding and free schools at several of the stations. The first extracts are from the journal of Mr. Winslow.

Oodoorville, July 8, 1830.—An examination of the female boarding school was held to-day, by the visiting committee, some of the sisters of the mission being also present. As the first class have lately commenced studying English, they were examined in reading one of the gospels and translating it from English into Tamul; which, however, they are able as yet to do but imperfectly; also in arithmetic—in fractions, progression and position; and in geography. The lower classes in the ground rules of arithmetic, or reading and spelling, according to their proficiency, and all in various scripture lessons. In general they gave good satisfaction as to their improvement of the advantages they have for studying as well as for acquiring a knowledge of plain sewing, &c. Information having been given that a few girls would be received into the schools, about 70 were brought, and urged upon us for admission, of whom 12 only were taken, as the funds of the mission do not at present allow of any greater increase of the school.

29. The quarterly meeting of all our schoolmasters, and those connected with the station at Nellore, was held here to-day. More than 100 were present. The meeting as usual occupied about three hours, all the brethren and two of our native assistants, addressing the masters in turn, once or twice on a subject previously given out. It was taken from Jeremiah, viii. 19—22: and some parts of it were listened to with much attention and solemnity. At the close, a tract, lately published, and called "Good Instruction," and designed as an appeal to the heart and consciences of those who know something of the truth, was given to each one, under the condition that he would read it at least three successive Sabbaths, and meditate upon its contents. This they all promised to do and left the meeting, it may be hoped with some new impulse to seek the salvation of their souls.

Aug. 17. At the great annual processions at the Nellore temple closed to-day, I went down for the purpose of distributing tracts; and having taken my stand near the temple, on one of the principal roads leading from it, I gave to the people as they left it to return home, (for they sometimes destroy the tracts if they remain about the temple after receiving them,) not far from 800 tracts, most of them containing from eight to twenty-four pages. They were almost without exception well received,

and in some cases earnestly asked for. Many of them will be read, some probably with attention; and as their still small voice may be repeated again and again, perhaps at evening, or at midnight, when the noise of the world is hushed, and conscience is awake, and stirs herself in the inner chambers of the soul, it may be heard and produce such a conviction of sin and danger, as to lead the poor idolater to Christ. Thus some soul may be saved even by these tracts.

26. Two of the girls of the female school, Mary Dayton and Joanna Lathrop, have to-day been admitted to the church. They have for some time been candidates, and have given us pleasing evidence of their sincerity. The former only was baptised, the latter being the daughter of a church member, Antache, had previously received baptism. Mr. and Mrs. Spaulding and most of the church members from Tillipally were with us, and the communion season was uncommonly pleasant and refreshing.

Tillipally. Under date of October 1, 1830, Mr. Spaulding writes—

For the information of the patrons of some of the girls schools, it may be proper to remark, that in the Princeton school there are 19 girls; in the Tappan school 25; Castleton school 36; Prospect Hill school 23. In these schools 21 girls are now studying scripture history; 28 are still in our larger catechism; and the rest are committing to memory the smaller catechism. Besides these, ten, who had finished the larger catechism have left the school within the year.

On the 13th of September, a class of 29 lads, having been previously examined and accepted by the visiting committee, were received into the preparatory school.

Seminary at Batticotta.—The general letter of the missionaries under date of September 15, states—

On Monday last, the day previous to the examination at Batticotta, a class of thirty lads entered the seminary from the preparatory school. We have resolved to receive none into that school at present, except such as are able and willing to pay for their board in part, or such as have made some little progress in learning English. To enable them to acquire this knowledge we propose to establish several English schools in our parishes.

The present number of students in the seminary is ninety-one; of whom 22 are in the first class, 20 in the second, 19 in the third, and 30 in the fourth. If we include those who have finished their studies and are employed as teachers, the whole number in the seminary will amount to one hundred and two.

On the third of June last a public examination of the seminary was held in the Tamul language. A number of respectable natives attended and listened with much interest, though not all of them with pleasure, to a variety of subjects, some of which were taken from Hindoo books that are not permitted to fall into the hands of the common people; and others from books of European science which are used in the seminary. The effect of the examination, or rather exhibition, was obviously favorable to the object for which the seminary was established.

An examination in the English language was held on the 11th inst. at which several declamations were delivered, consisting chiefly of translations from Hindoo authors.

Native Free-Schools. Our present number of schools, our method of conducting them, the branches taught in them, and the reasons for greatly increasing their number if our means would permit, are nearly the same as when we last wrote you on this subject. We have increasing evidence that they are exerting a silent though powerful influence upon the community highly conducive to its best interests. The number of schools at present is 77, containing 2,395 boys and 528 girls. We continue to hold quarterly meetings with the schoolmasters, at which united efforts are made to impress on their minds the great truths of the gospel; and we have some pleasing evidence that these efforts are not made in vain. During the past year two schoolmasters have been admitted to the church.

Syria.

EXTRACTS FROM A JOINT LETTER OF
MESSRS. BIRD AND WHITING, DATED AT
BEYROOT, JAN. 1831.

Difficulties to be Encountered by Missionaries in Heathen or nominally Christian Countries.

THE subject which occupies the first part of this letter was enlarged upon to a considerable extent at p. 111, vol. xxiv; and at pp. 18 and 205, vol. xxv. This view of the subject should by no means induce discouragement; but should lead all who intend to obey the last command of Christ, and expect to see what is enjoined in that command fully accomplished, to begin this difficult-work without delay, and to prosecute it with more vigor and perseverance, trusting in the power of him before whom every mountain shall become a plain.

Through the good hand of our God upon us we have been permitted to commence our humble labors, and to prosecute them thus far without molestation. A little of

the precious seed of divine truth has been cast into a soil, unpromising indeed to human view, but which, if it drink in the rain from heaven, and receive blessing from God, may be rendered fruitful. We are not able, as are some of our more favored missionary brethren, to tell you of a great moral harvest gathered, of religion revived in this dark region, and of multitudes added to the Lord: but you know too well the nature of this enterprise to be discouraged by the want of such success, in the present stage of our operations. You are perfectly aware that a great deal of preparatory work is to be done here; that the rubbish of ages is to be removed, before the foundation of the spiritual building, which we hope will one day stand on this ground, can be laid. It is not always, however, that the friends of missions appreciate the difficulty of beginning to preach the gospel to a people of a strange speech and of a hard language—a difficulty which is not diminished, where, instead of paganism, the missionary attacks a nominal but grossly corrupt Christianity. In the latter case, no less than in the former, much time and labor must be expended, before the power of conversing freely with the people is acquired. Then, their character, modes of thinking, prejudices, and favorite errors, are to be studied; their attention is to be excited, which sometimes is not the easiest part of the missionary's work;—and after the truths of the gospel begins to be fairly presented to the minds of a portion of the community, it not unfrequently happens that much opposition is to be experienced, much persecution suffered, and much patient labor performed before the word of God can have free course and be glorified, or any thing like a general impression be made upon the public mind. And if after we have planted, and watered, and prayed, the desired increase does not appear, then is the time for patience and for faith in the great promise of God. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Let us also be patient, and establish our hearts, for the coming of the Lord draweth nigh."

In former letters, we have mentioned that on the morning after our arrival, we were publicly denounced in the Maronite church in Beyroot, and on the following Sabbath in the papal Greek church, as heretics, bible-men, and followers of the devil, &c.; and that all persons belonging to these churches were forbidden to have any intercourse whatever with us, on pain of excommunication. The effect of this measure, and of kindred efforts that have been constantly repeated since, has been to separate us almost entirely from the papal party. A few of them, like Nicodemus, have visited us occasionally in a secret manner; and with a few we have been able

to transact business of some importance. Our principal assistance in study and translations has been from two young men, one of whom is a Maronite, and the other a Greek Catholic. The great majority, however, of these sects stand aloof from us. Our intercourse is chiefly with the orthodox or proper Greeks. These in general treat us with kindness and friendship, and are ready to converse and read the Scriptures with us.

Aid from Native Laborers.

Opportunities for religious conversation are frequent. Scarcely a day passes but we have some calls, and often the principal part of the day, and sometimes the whole day and evening, are spent, (especially by Mr. Bird,) in talking, and reading the Scriptures with visitors. Nor is it by ourselves alone that religious conversations are held. A few young men over whom we rejoice, as among the first fruits of the mission, and whose views of the truth are in the main intelligent, are often engaged in the same employment. They appear to love the gospel, and to feel for the souls of their neighbors. They are modest, but zealous in defending and recommending the truth; and as far as we know, they honor the gospel by their lives. We have reason to think also that they were not inactive during the two years in which the mission was suspended. Numbers have been admonished by them of their sin and danger and exhorted to obey the gospel, while there was no Christian missionary in this country. Jacob Gregory Wortabet, (who left Malta eighteen months ago, being unable to continue his labors there in consequence of the weakness of his eyes) now lives at Sidon; where, we understand, in addition to his other business, he has been laboring faithfully in the cause of truth. It appears that he makes it his constant practice to converse and read the scriptures with those who visit him, and to exhort men to repent and turn to God. It would seem, too, that he has not labored without encouragement. We are informed that some serious impressions have been made, and that some persons are convinced and ready to acknowledge, that their old religion is corrupt and worthless; that they want something better; and that the truth is with the Protestants.

Reading and Expounding the Scriptures.

Our Arabic service on the Sabbath is attended by a small but increasing number. In these meetings we are accustomed to read two or three chapters in the New Testament, with brief practical and expository remarks; each individual who can read having a book, and reading a verse in rotation, with the liberty of asking questions and making remarks at pleasure.

This exercise affords a good opportunity for preaching the gospel in the hearing of from 12 to 20 individuals who usually listen with more respect and attention than formerly characterised our meetings. Still the aspect of our little assembly is very different from that of most Christian congregations in the United States. Reading the Scriptures with a view of understanding and making a practical application of what is read—in other words, with a view of learning from them what we must do to be saved—is a thing so new to the most of them, that it is difficult to make them understand the object of such a meeting; and still more difficult to make them feel the importance of that object. It is distressing to see their stupidity in relation to eternal things; their uneasiness under the solemnities of the place; their inclination to talk, move about, or do any thing but attend devoutly to the word of God. They often show their dislike to the gospel by a disposition to cavil, and to contend for any stupid dogma of the church, rather than let the plain, undisputed, practical truth come home to their consciences. We greatly need in these little meetings that reverential awe, which is produced by the presence and secret influences of the Holy Spirit.

We have opportunity, once a week, to read the gospel to a company of beggars, from 20 to 50 in number, who come stately to our doors to receive a little bread: They are a mixed multitude, consisting of men women and children, of all ages, and of almost all sects in the country. They listen for the most part with considerable silence and patience and sometimes with apparent solemnity, while the word of God is read and explained to them. The bread that perisheth is without doubt, the main motive which draws them together. But so it was with multitudes who came to Christ when he was on earth, whom he nevertheless received and instructed; and many of whom, doubtless, obtained the bread that endureth unto everlasting life. Some of these poor creatures may perhaps be induced to seek the same heavenly gift. But however this may be, we feel that it is both a duty and a privilege to imitate our Lord's example in preaching the gospel to the poor.

Schools—Distribution of the Scriptures.

A few schools were opened in Beyroot and the vicinity at an early period of the mission; but the opposition from the ecclesiastics was so violent that no persons dared to teach the schools or to send children to them, and they were at length relinquished.

We have not as yet been able to do much in the way of schools. The almost universal opposition made by the ecclesiastics

to this method of doing good, and the want of suitable teachers, are very serious obstacles. Our school for boys at this place has been re-opened, and we hope ere long to establish others. Many, who deplore their own ignorance, have expressed a wish to place their children under our instruction. An application was lately made to us for a school in a neighboring village; and a friendly Greek priest, who often visits us, has consented to be the agent for it. Mr. Bird instructs a few lads in Italian and Arabic, in his own house. There is, however, a distressing apathy on the subject of education, among all classes of the people. The education of the people, is no part of the ecclesiastical or civil policy which prevails in these countries.

Our stock of Arabic Scriptures, we are sorry to say, remains on hand unsold. There has been no demand for these since our arrival. We have given away a few copies; making it a rule to give to those only who seem really desirous to read them. We have had evidence that a profuse dispersion of Bibles in this country, when there is no special desire to read them, is productive of but little good, and of much harm. A few weeks ago, a Greek from Syria came here, recommended to us by Dr. Korck, as a worthy and honest man, who felt interested in the cause of the gospel in these regions. He applied for some employment in which he might render some assistance in that cause, asking no compensation for his services. He wished to do something for the Ansaries, a wretched and degraded people, who inhabit a region to the north of Tripoli, and for whom no evangelical exertions have been made. He received from us a small quantity of Bibles and Testaments, and went to visit them. He has since returned, having distributed all his books; some of which he says were received by the Ansaries with great satisfaction.

Reports respecting the Death of Asaad Shidiak.

Under date of Nov. 12, Mr. Bird wrote that Asaad Shidiak was probably dead, as mentioned at p. 149. The report which led Mr. B. to form that opinion has since been contradicted. The very fact that so contradictory reports and so much uncertainty prevails respecting the case of this persecuted man, and that too in the immediate neighborhood of his imprisonment, shows very plainly that there is little honesty or truth in the country. It is a circumstance of great interest, that no report is circulated, that Asaad has gone back to the Romish faith, or that his steadfastness has been in any degree shaken.

Respecting the situation of our persecuted friend, Asaad Shidiak, it is very diffi-

cult to obtain any satisfactory information. In October last, his relatives received an official letter from the patriarch announcing his death; and stating that he died of a fever, after an illness of ten days. This statement seems to have been fully believed by the family, and they observed, in consequence of it, the customary season of mourning. As it was corroborated by some accounts which came to us from other sources, and for a considerable time was not contradicted, we were, also, induced to believe that Asaad was dead: though we thought it quite as probable that his death was only the natural effect of his protracted sufferings, or of some recent augmentation of them, as that it was occasioned by a fever. But it has since been reported in several quarters, and even by Maronite priests, who may be supposed to have some knowledge of the subject, that he is still living. The patriarch, they admit, reported that he was dead, but they say he only meant that he was dead in sins. Some other circumstances induce us to doubt the patriarch's statement; especially, the fact that he has so repeatedly caused a false report of his death to be circulated, threatening to excommunicate any person who should contradict it. Still great doubt and uncertainty rests upon the subject. Of one thing, however, we are satisfied—there is no evidence of any change in his views or his conduct since his imprisonment; but a great deal of evidence that he has continued to hold fast his profession; to defend the truth; to exhort to repentance all who have visited and talked with him; and to bear his sufferings with Christian meekness and patience, during the whole period of his confinement, which is now more than four years; and all this, notwithstanding that the utmost efforts which malicious ingenuity could devise, have been constantly used to bring him back to his former faith. Let God be praised for so illustrious a testimony to his truth; and let all who have sympathised with Asaad remember that his sufferings probably continue. Let them continue their prayers. Let them pray that he may endure unto the end and be saved; and that many others in this land may imbibed his spirit and imitate his faith. Surely it is not unreasonable to hope that some, even among his persecutors, may be led to a serious examination, and a hearty reception of that religion for which he has suffered, and by which, according to our best information, he has hitherto so wonderfully sustained.

We are by no means certain that some minds have not already been roused to reflection, by what they have seen of the power of the gospel in the fortitude and piety of Asaad, and others who have been persecuted for it. We know not but many are convinced of the falseness of the old system, and are deterred from renouncing

it, only by the fear of persecution. There is at least, reason to believe that many are dissatisfied with the religion which is taught in these churches and exemplified in the lives of the priests, and people. It is almost universally conceded that there is no such thing as vital godliness to be found in this country; and that the man or woman who should seriously pretend to walk according to the gospel would be the object of general ridicule, if not of something worse. Of course, then, those who know that the gospel requires vital godliness, know that there is need of a universal reformation.

In this country, as in every other, nothing will so effectually recommend the gospel, as the holy lives of its professors. This is an argument that is intelligible and convincing alike to the learned and the ignorant. It is an argument that no adversary of Christianity can refute. It is a recommendation which in these regions of depravity and hypocrisy will be known and read of all men—Turks, Christians, Jews and Infidels—and as Chrysostom says, will be more powerful and convincing than miracles. We therefore entreat our patrons and friends to pray for us, that we may walk worthy of our vocation—be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation; and that among them we may shine as lights in the world, holding forth the word of life to the end, that we may rejoice in the day of Christ, that we have not run in vain, neither labored in vain.

Malta.

LETTER FROM MR. GOODELL, DATED JAN.
26, 1831.

*Remarks Suggested by the Publication of
the Armeno-Turkish New Testament.*

THE circumstances under which the translating and printing of the Armeno-Turkish New Testament were commenced, were stated at p. 17, vol. xxvi. By the completion of this work, the entire New Testament, in the common language of the people, is ready to be put into the hands of the most enterprising and intelligent of the nations of Western Asia, embracing more than a million and a half of souls.

The New Testament in Armeno-Turkish, the printing of which was commenced on the 8th of January, 1830, is now all in type, and the proof sheets corrected; and it will probably be all printed in the course of six or eight days. It is far enough indeed from being perfect; and were I to superintend the printing of another edition, I feel persuaded that I could alter

some of it materially for the better, both in making it more intelligible, and in expressing more fully the sense of the original. I should be unwilling, however, to print a second edition, till I had visited the country, and ascertained, as nearly as possible, by what class of people the present edition was best, and in what districts of country it was most extensively, understood; and in what respects it could be altered for the better. I have spent considerable time upon the work, both in the preparation I made at Beyroot, and in the attention I have given to the version of the Rev. Mr. Leeves. But instead of having merited any thing, my obligations to God are, on the contrary, exceedingly great, that he has allowed me the privilege of serving him in so sacred and important a work, and that he has prolonged my life and given me health and strength to bring it to a close; instead of having merited any thing, I have rather great occasion to implore forgiveness, that from day to day I have with so little fervency sought the aid, and have been so little under the influence, of that same good Spirit, by which "holy men of God were moved," when they spake and wrote these everlasting truths. May the sins of all those who have been in any way employed about the ark of the Lord be forgiven through the merits of Christ. And may all who shall read the words of this book, "obtain the forgiveness of their sins, and an inheritance among them who are sanctified!"

Nothing now remains but that it should be commended to the blessing of God, to be used for his own glory, for the increase of holiness on earth, and for the salvation of many souls. May it go forth accompanied by that Spirit without which the mere "letter killeth!" May it be "received with all joy," and prove a "savor of life unto life!" May those who read it not attempt to teach it, but be willing it should teach them! May they yield their minds to all the information it contains, their hearts entirely to its government, their conduct to its direction, and their opinions to its decisions! May the priests and bishops read it and learn what that faith is for which they are to contend earnestly! May the people read it, and learn to "prove all things and hold fast that which is good!" May the proud read it, and learn to be humble; the worldly, and learn to "lay up treasures in heaven;" the self-righteous, and learn to "count all things but loss for the excellency of the knowledge of Christ;" the ignorant, and become "wise unto salvation!" May parents and children, rulers and subjects, masters and servants, read it, and learn the duties of their respective stations! May the afflicted read it, and learn where true comfort can be found; the miserable, and learn how to be happy both here and hereafter; may the anxious and inquiring read it, and find

it to be a light unto their feet, and a lamp unto their path. May sinners of all descriptions read it, and by faith behold the Lamb of God, that taketh away the sin of the world!" May they read it, and have right to the tree of life, and enter in through the gates into the city!"

Bishop Dionysius is now engaged in translating the Old Testament. Concerning the importance of this work, I have heretofore written you at some length. With the present, you will receive a copy of a letter from Rev. Mr. Leeves, by which you will see what his views are in respect to its being done by ourselves, at the expense of the British and Foreign Bible Society. I only add, that my convictions of the immense importance of this work have not in the least diminished since I wrote, and that I am entirely disposed to do as much personally towards its completion, as shall be deemed best for me to do.

May all our undertakings be prospered, and the name of the Lord Jesus be glorified.

Arkansas Cherokees.

EXTRACTS FROM A LETTER OF DR. PALMER,
DATED AT FAIRFIELD, FEB. 15, 1831.

Arrangements respecting the School.

THE principal object of the station at Fairfield is to furnish religious instruction and the advantages of a school for the neighborhood where it is located; and it has been expected that the natives would bear a large portion of the expenses of it.

When I wrote to you last summer, I expected to have opened the school again before now, but the difficulty of obtaining meal has prevented. The mill streams in this region have been dry ever since early last summer. A few weeks since, colonel Webber, and the other leading men in this district, met at our house to consult about the school. Our situation was stated to them, as to our inability to bear the expense of boarding their children gratuitously. They were told that we were willing to labor diligently for the instruction of their children, and that we would take great pains to put them forward in useful knowledge; but that they must be willing to assist us; that most of them were abundantly able, and it would be most just and reasonable for them now to begin to help themselves. And further they were told, that it would be honorable for them, and a great encouragement to their friends who established the mission, if they should see them thus beginning to help themselves. After some consultation with each other, they asked what amount of assistance would be required? I told them it was my

desire to have but a small school, as Mrs. P. and myself were alone; that we would take about fifteen boarders, and for that number we would try to get along with the help of fifty cents a week for each scholar, paid either in money or provisions. They agreed to the condition for the present, and when the public school fund was paid, they would make new arrangements. It was agreed that the school should commence as soon as meal could be obtained in the neighborhood. By the advice of our agent, we shall probably take a few full Cherokee children of the poorer class gratuitously. We have had for several weeks four or five scholars that have anticipated the opening of the school; whom, together with the Osage children that belong to our family permanently, Mrs. P. daily instructs all the time she can possibly spare from her domestic business. We have now obtained a young woman from the white settlements to come and live in my family, who will be of great assistance to Mrs. P. in managing the girls, and overlooking their work and behavior out of school. She will consider herself compensated by the privileges of the school.

Under date of April 4, Dr. Palmer adds—

Our school has been in operation since the 17th of March, and we think prospering. We have now 16 Cherokee children in our family, and shall take two or three more, and many we must refuse. The people have very readily come to the terms of paying for board as stated in my letter of 15th February.

Our Sabbath meetings are full and interesting. O that God would shower down his good Spirit upon us.

Meeting of the Society for promoting Temperance.

On the 1st of February there was a meeting of the Cherokee Temperance Society at our station; and though the weather was unfavorable, quite a large congregation was convened. The agent, captain Vashon, was providentially present, and took a lively interest in the society, addressed the meeting very appropriately, and became himself a subscriber. At that meeting a number of others also subscribed, among whom was a promising Osage youth, now living in our family as a hired laborer, and formerly a scholar at Union. The whole number of the society is about 32. In the course of the meeting, it was proposed by the Cherokee members, to add a clause to the constitution, requiring the members of the society to refrain from gambling, horse-racing, ball-playing, and all other kinds and places of amusement, where ardent spirits were drunk. This they thought would be avoiding temptation. All present subscribed to the clause.

The necessity of this amendment was indicated by two cases of discipline which were attended to at the opening of the meeting. One of the delinquents was a white man. After sufficient evidence of their fault and of their incorrigibility had been adduced, they were expelled the society, and their names struck out of the roll by a unanimous vote. The cases of discipline will have a salutary influence upon the society. All were highly pleased that the agent was disposed to take such a lively interest in the society. It will no doubt add much to the respectability and popularity of it among the natives. The good effects of these associations are already very apparent in this neighborhood. We shall probably send to the editor of the Cherokee paper, and get several hundred copies of the constitution of the society printed in both languages for distribution in the nation generally.

On Sabbath meetings are attended by increasing numbers, and usually a wakeful attention is given to the word of life, though we know of no new cases in the neighborhood of deep conviction. Two native females mentioned in a former communication are propounded for admission to the church next season of communion.

Indians in New York.

PREVAILING ATTENTION TO RELIGION AT THE STATIONS.

By accounts recently received, it appears that all the three stations under the care of the Board among the Indians in the state of New York are now enjoying a time of refreshing from the presence of the Lord.

Tuscarora.

Some statements respecting the commencement of the revival of religion at this station were given at p. 150. Under date of April 11, Mr. Elliot writes—

Our meetings for three months past have been full, still, and solemn; and attended in some instances with almost overwhelming interest. We have been constrained to say "What hath God wrought?" Between 20 and 30 of the Indians, we trust, have experienced a radical change, have indeed been born of the Spirit. The work still advances, but we fear with some diminution of interest. May the Lord revive and carry it forward until every sinner in this village is humbled and willingly submits to the authority of Jesus.

In a letter dated the 29th of April, Mr. Elliot makes additional statements respecting the progress of this work of grace, and the fruits of it

as they appear among the people. The number of persons among this band of Indians, who have been hopefully renewed by the Spirit of God and are endeavoring to obey the gospel, has been more than doubled by this revival.

The interest of this people, both in a temporal and spiritual point of view, have advanced, for a few months past, beyond our most sanguine expectations. God has accompanied our feeble efforts by the energies of his Spirit. I consider it unnecessary to describe particularly the powerful conviction and hopeful conversion of individual persons. Fruits of holiness exhibited in their future walk, will be the best criterion by which to judge of the genuineness of their change. Many have been troubled, and several have no doubt truly submitted to God. Among those who indulge hopes of having passed from death unto life are nine of the most enterprising young men in the tribe, who are heads of families, with the wives of three or four of them. The claims of the gospel are now urged to good effect, especially in reference to the permanent obligations of husbands and wives to each other. Eight couples have pledged themselves to each other for life, since the commencement of the revival. There has been some seriousness among the children, and two or three hopeful conversions. Two weeks ago the measles came among them, which prevented their attendance at school. A week since its operations were suspended.

The salutary effects of the revival upon the people generally are strikingly visible. Not more than four or five in all the tribe, now take ardent spirits to excess.

While seeing the meetings thronged, I have been solemnly impressed with the apostolic injunction, "Be instant in season and out of season." A multitude of labors and cares have materially affected my health. I am now absolutely unfit for labor, but the excitement among the people draws me from my bed.

Cattaraugus.

At p. 149, it was mentioned that the state of religious feeling at Cattaraugus was highly interesting, and that the meetings on the Sabbath were unusually well attended and solemn. Under date of April 27, Mr. Thayer gives the following statements respecting the progress which appeared in this work of the Spirit.

The religious state of feeling for a number of weeks has been increasingly interesting. Meetings have been well attended and solemn. Professors are evidently much engaged; and there have been some anxious inquiring sinners. But we have not experienced a general outpouring of the Holy Spirit, as we fondly hoped we should. I think, however, there is an in-

creasing interest on the subject of religion. Our last Sabbath evening meeting was unusually interesting—a good deal of feeling was manifested, and four came forward to the seat for the anxious, requesting the prayers of Christians.

The annual meeting of the Indian Temperance Society was attended to-day. There were several names added to the list. The number of members now is somewhat above one hundred.

The school for the last five or six weeks has been small, not more than eighteen or twenty scholars. On account of sore eyes becoming prevalent in the school, it was thought best to discontinue it until the children recovered. They left this afternoon. N. T. Strong has done very well as teacher; he intends going to Auburn in June, for the purpose of pursuing study. We are sorry to have him absent; as he is an excellent interpreter—and especially at this time of unusual seriousness. He has taught the school one quarter and a half.

On the 16th of May, Mr. Thayer made the following statements respecting the work which the Holy Spirit was performing among the Indians.

In my letter of April 27th, I mentioned that the state of things here was increasingly interesting, and stated that a few evenings before, four persons came forward to be prayed for, and that the next week they and some others were hoping in the mercy of God. About that time the church desired to have the Lord's supper administered. I told them I would obtain a minister for that purpose, as soon as by divine providence I could. Soon Mr. Smith, who spent the last year here, unexpectedly returned from New England and visited the station. Arrangements were then made for a three days meeting, to commence on Friday, May 13th. On Tuesday last we had a church meeting to examine candidates for admission to the church. Thirteen were examined, four of whom had indulged hopes for a year, and the others only for a few weeks. On Thursday evening we had a meeting of the church for prayer, in preparation for the three days meeting, which was to commence the next day. That prayer-meeting was one of uncommon interest. It was a season of confession, and I trust of repentance of sins, and of humbling ourselves as a church in the dust before God. Almost every member was present, and much feeling was manifested. Special confessions were made by those who had been disaffected. It was a melting season. Our three days meeting commenced next morning at sunrise. We had four exercises each day. A number of the Alleghany brethren and a few from Seneca

were here, also Mr. Sessions, the teacher at Seneca. Mr. Smith was the only minister.

At the close of the first day, twelve persons, all of whom, except one, had been scholars in my school, appeared to be anxiously inquiring what they should do to be saved. On the second day there were nineteen, and on the third day eighteen. Some of them appeared deeply affected with their awful state as sinners against a holy God. But the convictions of others, we fear, were not very pungent. How many of those who came forward have obtained hopes we cannot yet say. Some of them think they have submitted their hearts to God. Yesterday was indeed a solemn day. Eleven of those examined were received into the church, and the other two were advised to wait longer. One man was admitted into the Alleghany church. The ordinance of baptism was administered to all the twelve, and to thirteen children. Among the twelve who for the first time came around the table of our blessed Lord to commemorate his dying love, were three young persons who had been scholars, viz. Nathaniel T. Strong, Zachariah Lewis, and Harriet Woolley. I cannot express my feelings on the occasion. Bless the Lord, O my soul, for his great mercy to these poor Indians.

Last evening more than 30 impenitent sinners attended the anxious meeting in the school room, while between 40 and 50 professing Christians met in the house of God to pray for them. Such a meeting we have never seen here before. Never have I seen the church at this place so much awake to the concerns of the soul, and seem to feel so much for impenitent sinners. We believe that verily the Lord is in this place by his Holy Spirit, convicting, and we hope converting, some souls. What will be the results of this meeting cannot be fully known till the great day. The meeting would have been continued longer, had there not been a similar meeting appointed at Seneca, to commence tomorrow. Many of our Indians go there.

The church at Cattaraugus was organised in July, 1827, consisting then of thirteen members, most of them the fruits of a revival enjoyed at the station during the previous winter and spring. Others have been added to it from time to time, until it embraced, previously to the accessions mentioned above, about twenty-five members.

Seneca.

A letter from Mr. Bradley, of the Seneca station, dated the 23d of May, gives the pleasing intelligence that the blessing of the Lord is descending on the Indians of that reservation. Thus it appears that while showers of grace are

descending on the churches of the white men in that portion of our country, God is bestowing the like heavenly blessing upon the poor Indians at each of the three stations connected with that mission.

With peculiar pleasure I am able to inform you that the Lord is in very deed among this people by the convicting and converting influence of his Spirit. Within five or six days ten or fifteen have, we hope, been born again; and many more seem anxiously concerned for their souls. Among the number of hopeful converts are two chiefs. One of them has been in the habit of becoming often intoxicated with liquor. He now seems to be a broken hearted penitent. The other is one who, a few weeks since, renounced heathenism and joined the Christian party. He says he has tried to keep his people away from the influence of the gospel, but that now he is going to pursue an opposite course. Three or four of our oldest scholars are, also, we hope, among those who are converted. The genuineness of the conversion of these youth, and in fact of all for whom we have hopes, can be evinced only by a succeeding holy life. We have had a meeting continuing four days, which ended the twentieth, three days ago. It was a solemn and interesting time. Before this meeting there was but little anxious attention to religion, although there was here and there an individual inquiring the way to Zion. The second evening of the meeting an invitation was given for all who were willing to renounce their sins and to give themselves to the Savior, to come forward near the pulpit, that special prayer might be offered for them. Immediately nine presented themselves. After urging them to give their hearts to God on the spot, and offering up two or three prayers in their behalf, the meeting was dismissed for the night. The next after-

noon another similar invitation was given, and seventeen came forward. In the evening, when a third invitation was given to the inquirers, twenty-three presented themselves. At all the subsequent invitations additional persons came forward. Yesterday, the Sabbath, the meeting-house was uncommonly full—never more so, I think, except during a general council of the Seneca's, sometime since, and at its dedication. During the most of the four days we had the assistance of the Rev. Mr. Hall, of Hamburg, the Rev. Mr. Perry, of Connewango, and Mr. Elliot, of Tuscarora. To these gentlemen we feel ourselves under great obligations. We can only thank them, but the Lord can reward them. The Rev. Mr. Finney was expected, but did not attend.

Mr. Bradley, writing on the next day, gives some additional particulars respecting the operations of the Holy Spirit among the Indians at that station.

Yesterday afternoon, after writing the above, I attended a meeting for anxious inquirers at the mission house. While we were conversing with them, the church and the young converts were assembled in another part of the house for prayer. After closing the meeting for conversation with the inquirers, a number of prayers were offered up in the other room, during which time I was present, and greater apparent wrestling I never witnessed among Indians, or any where else, than in this praying circle, and especially in the prayers of some of the young converts. This is the Lord's doing, and to him be the glory. At this meeting a number appeared to have laid down their arms, and to have surrendered, who were not included in the number of hopeful converts mentioned in the former part of this letter.

Proceedings of other Societies.

FOREIGN.

MISSION OF THE LONDON MISSIONARY SOCIETY IN MALACCA.

THE labors of the Rev. Messrs Tomlin and Gutzlaff in Malacca, Siam, and the adjacent islands, have been before noticed; as has also been the tour of the former in company with Mr. Medhurst, here alluded to. Under date of June 10, 1830, Mr. Tomlin makes the following statements respecting his labors in Singapore and the vicinity.

You are doubtless already acquainted with the recent missionary tour Mr. Medhurst and myself took through Java, for the purpose of scattering tracts and Scriptures at the various settlements of Chinese lying along its coasts; I shall therefore say little about it at present. Mr. M.'s Journal is nearly through the press here; when finished, copies will be sent to you. The health of each of us suffered considerably during the journey, but through the blessing of God both of us are nearly recovered. Since returning to Singapore, my health has been so much recruited as to enable me to enter upon the work with renewed vigor and cheerfulness, and I feel truly grateful to the Lord that I can say, I never have been more fully occupied in the work among the poor heathen, than during this last six or eight weeks, and never had so

much freedom and happiness in the service of my divine master since I came out. The work around us is indeed so abundant, and the laborers so few, that the feeblest of the Lord's servants ought to gird up his loins afresh, and put forth his utmost strength in the work. There were a good many junks lying in the roads on my return hither. Brother Thomsen accompanied me in my visits to them, and we had much pleasure in supplying them amply with books. It is gratifying to see that as they become better acquainted with us, and the nature of the books given to them, they become increasingly friendly, and desirous of the heavenly boon. Indeed, during the present season we have, almost without a single exception, been frankly and cheerfully received on board. I met with several old friends who had been at Bangkok last year, and had received books or medicines from Mr. Gutzlaff and myself. One of the junks had since been at Leanghæ, a place not far from Peking, where they had left our books among their friends. About half a dozen large Canton junks have been here this season. Aforetime we had usually been received by this people with coldness or shyness, but we were happy to see their prejudices and apathy now removed, and amongst their several crews found some of our best customers. We visited two Cambodian junks, which trade annually with Singapore, and are sent out by the king. We invited the people to come ashore, and had a good deal of friendly conversation with them, by which we obtained considerable knowledge of that country, and the various classes of the inhabitants. There are thirty or forty thousand Chinese in Cambodia, and four or five thousand Malays. It seems, therefore, desirable that a Chinese missionary should at least pay them a visit. A few months' stay there might be profitably spent in distributing books, and conversing freely with the Chinese. On our proposing to return with them in their junks, the head-man cheerfully engaged to take us, assuring us of a friendly reception from the Rajah, two of whose sons I was well acquainted with at Bangkok. Probably the next year our hands may be a little strengthened, and one or two of us go forth to help them. Their language much resembles the Siamese, so that a previous knowledge of the latter would facilitate our progress in the former. Mr. Gutzlaff returned to Siam the beginning of this year, intending (D. V.) to embark in a junk for China about this time. The Lord I think is opening a way for his gospel into that mighty empire, and also into many other surrounding countries, which I hope our Christian friends at home are beginning to discern, and will not be slack in coming forward to cultivate this large field, which is a part of the promised land as well as other countries. It is indeed almost our daily prayer that the Lord of the harvest would himself thrust forth laborers into his harvest.

Though it is still the day of small things with us at Singapore, we have a cheering hope that a rich blessing of the Lord will soon be poured down from above on us and our humble labors. Our female friends have two schools for Malay and Chinese girls. The latter seems in rather a hopeful state, consisting of about twelve scholars. Just now I am occupied in going out daily amongst the people, conversing with them, and giving them a fresh supply of books. After finishing this work in Singapore and the neigh-

borhood, I shall probably visit some other places and islands around, having had one or two invitations so to do from neighboring brethren. Many poor wretched invalids daily come to me for medicine, and to have their sores healed. On the Sabbath mornings there is a grand muster, from thirty to forty in the whole. I have thus an opportunity of speaking a few words to them for their eternal good, and of directing them to the great and compassionate Physician of soul and body.

MISSION OF THE LONDON MISSIONARY SOCIETY IN THE SOCIETY ISLANDS.

Power of the Gospel Illustrated.

THE following extracts are taken from a letter of the Rev. J. M. Orsmond, a missionary residing at Griffin Town, on the island of Eimeo, dated in January, 1830. They show in a very interesting manner what Christianity has done and is still doing for the population of the South Sea Islands.

During the past year, nearly twenty from among the vilest of the vile have come forth and have joined our church. Not one has been suspended or excommunicated. We have not as yet had one tainted with false doctrine among us; and those who have been sent here from Bunuia and Papeete, by the hand of what I consider persecution, because of their erroneous doctrine, have, without exception, been reclaimed, and are reunited with us as members. A little friendly dispassionate reasoning does more than fifty public judgments. I like to meet such poor deluded creatures on their own ground, if possible, and so carry the palm of victory in the hand of conviction. On the whole, I feel encouraged from a review of the past.

Rum has been brought to our people's doors in casks, but they would not buy it. As far as I can discover, only two of our church-members purchased it at all. One had four bottles, which he sold the next day for cloth; the other had ten, which he bartered away for other property.

Mr. Orsmond gives the following account of a member of the church who had recently died.

Maoae, who has lately quitted this world of sorrow, was one of those whose office it was to rally dispirited warriors. Whole nights he used to walk from house to house, to stimulate the halting, and give assurance from what some god had told him of success in an approaching war. From the day of his embracing the gospel till the day of his death, he maintained a profession, which even the tongue of envy could not impeach. He was an ornament to the little sphere in which he acted. From the hands of our respected brother Henry he received the ordinance of baptism; but he has been a member with us ever since I came to Griffin Town; and, from his intimate acquaintance with his language and country, I have been on the most familiar terms with him, and have seen him in all his relations. To the sacred ordinances of religion he always attended with apparent delight, and from his habit of treasuring up pas-

sages of Scripture in his mind, though his eyes were so bad that he could not read, he had obtained a sound knowledge of the great and essential doctrines of the gospel. Several times he appeared to be near his end, when I always found him happy. The blessing which maketh rich was upon him. He did not know, he said, nor did he feel, that death had a sting. At length, age and increased infirmity brought him down. I often visited him, and never left him without desiring the same placidity and contentment. Often did I feel shame to think that with all his privations, he never murmured in my hearing, while I, who am so much more comfortable, can hardly pass a day without it. God forgive my sin! On seeing that his end was fast approaching, I said to him: "Maoae, are you sorry that you ever cast away the lying gods, by which you used to gain so much property?" He was aroused from his lethargy and tears of pleasure sparkled in his eyes, while, with vehemence, he said, "Oh, no, Otamoni!—oh, no, no, no. What! Can I be sorry for casting away death for life? Whole nights I have walked about to encourage others in the devil's work, and had well nigh lost my own soul. I wonder that I was not levelled by club or spear before I heard of the name of the Messiah. He is my great rock, the fortification wherein my soul takes shelter from all foes."

I said, "Tell me on what you build your hopes of future bliss?" He said, "I am a vile man—my life has been vile; but a great king sent his ambassadors from the other side of the skies to our shores with terms of peace. We continued to fight, nor could we tell what those ambassadors wanted, for many years. At length Pomare obtained a victory—ordered all *maraes* to be broken up, and invited all his subjects to come and take shelter under the wing of Jesus, of whom those ambassadors spake, and who had given them victory. I was one of the first to do so. The blood of Jesus is my foundation. You tell us, that it is the only way to God. I believe that Jesus will save me. He is my staff now. What I grieve at, is, that all my children do not love him. Had they known the distress we used to feel in the reign of the devil, they would be glad to take the gospel in exchange for their follies. Jesus is the best king; he gives a pillow without thorns." Here he seemed overcome.

A little after, I said, "Maoae, are you afraid to die?" "No, no," he replied, with almost youthful energy;—"The ship is in the sea, the sails are spread, she is ready. I have a good pilot, and a good landing place before me. My outside man and my inside man differ. Let the one rot till the trumpet-blowing time; but let my soul go to the throne of Messiah." Here the tears gushed into my eyes, I thought myself by the side of some experienced Christian in England, and said in my heart, "In my last moments, may I feel as happy as this poor Tahitian feels."

Thrice blessed gospel—thrice blessed people, who by means of Christian benevolence, are led to results so precious. Here is one going down to the shades of death supported by a hope full of immortality, and saying, "*But for English Christians, I had died a miserable slave of sin.*" Will he not through eternity sing hallelujah to God and the Lamb, because of the South Sea mission?

A short time since, a young man, named Tuahine, came loitering about my house in an unusual way.

Knowing him to be one of the baser sort, I said, "Friend, have you any business with me?" Tears gushed into his eyes—he could at first hardly speak—at length he replied, "You know I am a wicked man. Shame covers my face and holds me back. To-day I have broke through all fear. I want to know, is there room for me? can I expect mercy?" "I said, O, you and all your friends must be happy: you need no Jesus to save you. How came you to have such a thought as that?" His countenance blushed—tears started from his eyes, and he said: "I was at work putting up my garden fence. It was a long hard work, and only myself to do it. All over dirt and greatly wearied, I sat down on a little bank to rest, and said within myself, I cannot tell why, 'All this great garden, and death for my soul—all this great property, and death forever! Oh, what shall I do?' I went immediately and bathed; then went to my wife, and told her my thoughts and wishes; she agreed to my desire, and we, on that evening, left our work, and came to this place where the word of God lives, and I have been wishing to speak to you ever since." I was quite affected to hear his tale, gave him all the instruction and encouragement which I conceived the Scriptures warranted, and am happy to say that the man continues to live happily and worthy of the gospel.

MISSION OF THE WESLEYAN SOCIETY AT THE HAPAI ISLANDS.

THE Hapai Islands lie near the Friendly Islands. A mission was recently commenced on the group by a native convert from the Friendly Islands, who was soon after followed by two or three missionaries. They were received in a most cordial manner, and in their labors for giving Christian instruction to the people have been blest with almost immediate and very animating success. In eighteen of the twenty small islands of which the group consists, idolatry has been entirely abolished, and the people appear to be waiting for the law of the Lord. Other islands in groups adjacent appear to be in the same state of preparation and waiting for Christian instruction.

The following paragraphs are taken from the journal of Mr. Thomas, one of the missionaries, residing at Lifuka.

Oct. 11, 1829. Sabbath. A few minutes after the close of the service, we assembled again with those who meet in class to hold our first love-feast. About one hundred and fifty were present. We proceeded as in England, and about forty of the natives got up and spoke in a very simple and affecting manner. They all ascribed the change they had experienced to their having heard the word of God from us their teachers; the king stood up and told us, that once he was very wicked and blind, but he had turned away from his lying gods to Jehovah the true God. We returned from this meeting, praising God for what we had heard and seen, and that he had so far blessed the preaching of his holy word among this people.

Dec. 20. Sab. Our chapel was very full this morning; many came to witness the baptisms.

My subject was Christ's commission to his disciples. After sermon brother Turner proceeded to baptise, and brother Cross gave their names. The number of adult males was twenty-six; these all stood up, and with one voice renounced the gods of Tonga, and acknowledged the Lord for their God, and Jesus Christ for their only Savior. One of the men was the chief's brother; he chose to be called Abraham. It was a gratifying sight to see so many stand forth, and, in the midst of the people, declare the Lord Jehovah to be their God. Some of them were venerable for age; and they shewed their regard for the ancient worthies, by adopting their names: one man whose hair was quite white, chose for his name Isaac; another Jacob, and another Eli; Adam, Enoch, and Solomon, were also chosen. It was our prayer for them, that they may be adopted into the family of God, and at last be received to glory. At one o'clock we met again in the chapel, and after a short sermon from brother Turner, we proceeded to examine and baptise the women. I asked the usual questions from the pulpit, the women all standing upon the left hand of the pulpit, about fifty-eight in number; they were all dressed very neatly, and stood up to answer the questions in the sight of the congregation. They all with one accord declared that they had renounced the Tonga gods, and cast off whatever they knew to be sinful; and that they took the Lord Jehovah, Father, Son, and Holy Ghost, for their God, henceforth to love and serve him. I then went down from the pulpit and baptised thirty-one of them; the remainder brother Cross baptised, and I gave their names. Afterwards brother Cross read the rules of the society, and enlarged upon them; and then we concluded with singing and prayer, thankful to God for what we had seen and heard. About four o'clock we met together again in the chapel, in order to unite seventeen couple in holy matrimony. Some of these had been living together many years as man and wife. Many persons were present at this last service, and great seriousness was manifested.

21. We had about one hundred and seventeen at the male school this morning, chiefly adults. After the teaching was over, one of our members, whose name is Daniel, prayed with much propriety and fervor.

27. Sab. We had a large congregation this morning: a great number of children were dressed very neatly in native cloth, and others had pieces of print on, previous to their being baptised. Brother Cross addressed the congregation. We then baptised forty-two children, who were, to all appearance, under eight years of age; the parents most cheerfully gave their offspring to the Lord, and forty-two of these little ones were thus received into the visible church of Christ. The sight was very gratifying to us, and many eyes sparkled with delight at what they saw and heard. In the course of about ten days, one hundred and seventeen persons have been received into the church; many of these as to their outward works are blameless. This is a mighty blow to the cause of Satan: the word of the Lord runs and is glorified.

Jan. 9, 1830. About two o'clock, a canoe arrived from the king of the Hapai islands, to fetch me and mine, if I was willing to go. I met the messengers at Mr. Turner's house. Peter was one that was sent. We were informed that the mind of the chief was turned to the Lord, and several hundreds of the people, and

that they were waiting to hear the word of God. Much was told us of what had been done by the king towards the overthrow of idolatry in his islands.

10. Sab. I read the sixth chapter of Joshua, to a large assembly in the chapel, and made some remarks by way of illustration. After this, Tubou, the chief of this place, and governor of Tonga, stood up in order to give a public proof of his having renounced the Tonga gods, and embraced the true religion. He was very neatly dressed in native cloth, and is a very fine looking man; he stood up in the front of the pulpit, his wife and children were on his left hand. He called the attention of the people then assembled, and then openly and firmly renounced the gods of Tonga, declaring them to be all vanity and lies. He then assured them and us, he had cast aside every thing he knew to be sinful, and that Jehovah was his God, and Jesus Christ his only Savior; that he made an offering of himself, his wife, and children, that day to the Lord, that he may dispose of him and his as he thought good. He then exhorted his people to attend to the things of God, and follow his example in being baptised in the name of the Lord Jesus Christ. He then turned round, kneeled down, and the sacred ordinance was administered by brother Turner: his name was chosen some time before, and is Josiah. After the chief was baptised, he presented four children, three boys and one girl; these were also next baptised. In the afternoon three adults and four children were baptised; one of the adults was a man who had been a magician, or a kind of a god, and of so high rank, that Tubou, the chief, used to pray to him; so that we have baptised in one day both the king and his god. This has been a very interesting Sabbath to us, and many others: we praised God for all his great goodness to us and our people.

EFFORTS OF THE CHURCH MISSIONARY SOCIETY FOR PROMOTING EDUCATION IN GREECE.

Embarrassments in the way of Missionaries conducting Schools in Greece.

At pp. 39—41, a brief view was given of the progress of education in Greece and the Greek islands, including some account of the rise of the school which was established at Syra by Mr. Brewer, and which was subsequently committed to Dr. Korkk, of the London Church Missionary Society, and became a highly flourishing and popular school. It was also mentioned in the article just referred to, that certain measures had been adopted by the Greek government, by which Dr. Korkk felt himself somewhat embarrassed in his labors. It was still hoped that this interference of the government would soon cease, or at least, that it would not be carried so far as to compel him, out of regard to Christian principle, to withdraw from the school. The government have, however, persevered in their measures, and Dr. Korkk and his associates have felt constrained to withdraw rather than, by co-operating in the labors of the school, give their sanction to what was taught in

them. The following statements were made by Dr. K., and inserted in the Missionary Register.

In April, 1830, Dr. Korek was made sensible of an approaching attempt, which has subsequently become too successful, to introduce into the schools of Greece the symbols and practice of idolatry or image-worship. He writes under date of April the 15th, 1830—

The two wardens of the schools came to me, to consult with me, as they said, on the way to bring images into the school, and to substitute a Greek priest instead of Mr. Hildner, Mr. Peridis, and me, to explain to the children a catechism instead of the scriptures; and to teach them only once a week, instead of twice. They told me that they had got instructions of that kind from a high quarter; and I learned afterwards that those instructions came from a man who has full authority from count Capo d'Istria, if not from the count himself. Several superstitious men have from time to time written to the government against us; and the import of the letter addressed to the wardens was, that they should try to satisfy these men. You may conceive what an impression such a communication made upon us. I tried, therefore, but in vain, to show them the injustice done to their English and American friends, and to the Latin children, by such an imposition; the necessity that such a school must not be sectarian; and the joy which every enlightened man had felt on seeing the spirit of liberality with which, till now, they had allowed the school to be conducted, &c. After I had refused to act, in this instance, as director of the school; they left me with the intention of bringing into every school an image. I had expressed to them, that though I could not but remain a friend to the work, it would perhaps be impossible for me to continue for any length of time my present connexion with it; that I intended to become a mediator between them and their supporters; but that I was afraid they would suffer much from this arrangement, and therefore recommended them to do what they could to prevent it. I then immediately left off explanation; and for several days did not go to the school, being prevented by painful feelings and other circumstances; but I showed them, that, as far as they could reasonably expect, I should be willing to co-operate with them; and that it would never be my intention to do any thing contrary to their wishes, but that I would not act unless I were sure of their satisfaction. I even proposed to them the best priest I knew, to explain.

All this, after a week's time, made an impression upon them; and hearing at the same time the children and others of my friends expressing their dissatisfaction, they sent to me, desiring that things might continue as they had been till now. Of course I went to hear this from their own lips, and to express to them my satisfaction. They were then exceedingly kind, and told me that they could not possibly do a thing which they were sensible would displease me, the father of the work: since that time we have begun our explanations anew. I am sorry that I must write such things about Greece; and must even add my firm impression, that after a little time we shall still experience what, through the blessing of God, we have now been able to avoid.

On the 11th of July, Dr. Korek states to Mr. Jowett—

It will rejoice you to learn, that till this day we have labored undisturbed; and that I have even received from government several new proofs of confidence: so that I may almost hope that they will bear this disapproval without resentment against me.

In the same letter, however, Dr. Korek adds—

Mr. Cokonis, one of the members of the Commission for Public Instruction, has lately translated and printed, by order of government, Sarisin's "Manual of Mutual Instruction," a French work, to be used in the schools of Greece as the exclusive rule of every Lancasterian school. In this translation, adapted to Greece, he says expressly, in a note, that it is suitable for the Greeks to have, like the French, the picture of our Savior hung up in their schools. As government has even gone so far as to order masters of private schools to follow implicitly this system, I do not doubt but that images will everywhere be introduced: and though I am consoled so far, that it is at least the image of Christ, I think I ought still to obey God rather than man; and therefore I shall prudently resist the introduction of the image into my schools, as long as I can.

In another letter to Mr. Jowett, under date of September the 4th, 1830, Dr. Korek refers to the precariousness of his position; and expresses his opinion, that such would be the course of events that in a short time it would be better for him to withdraw from Syra. He, at the same time, transmitted to Mr. Jowett the following copy of the sixth article of the second decree of the general assembly of Samos, as illustrative of the views by which the Greek government was then guided:—

As every nation derives a distinguishing character from its religion, its language, and its manners, the general assembly, having at heart the preservation of the Grecian character in its purity, declares that every individual who shall treat with contempt his religion, and shall neglect the orthodox observances of the national church, shall be regarded as a man destitute of morality, and excluded from the civil and military offices of Samos.

We regret to be under the necessity of stating that the evil on which we have been remarking continued to increase. From the following extract of a letter from the Rev. J. A. Jetter, under date of December 3, 1830, it should appear that the education of youth in Greece is now systematically modelled upon the erroneous principles of the Romish and Oriental churches, as regards the invocation of saints.

The way for carrying on Christian missionary work among the Greeks is closing up more and more. Since I wrote to you last, new obstacles have been thrown in the way of Christian missions. Government has just published a collection of prayers for the use of the schools for mutual instruction; which, I hear, is already introduced into the boys' school, lately under Dr. Korek's care. This little book is full of anti-scriptural, yea, idolatrous matter. One or two passages will convince you of this. For instance, they address, in the first prayer, the Virgin Mary in the following manner:—"O Virgin, mother of God! hail most gracious Mary! The Lord is with thee! Blessed art thou among women; and blessed is the fruit of thy womb; because thou didst bear the Savior of our souls.

All my hope is placed in thee, mother of God: keep me under thy protection. All-powerful matron receive the prayers of thy servants, and deliver us from all necessities and tribulations. Most glorious, eternal virgin, blessed mother of God, present our prayers to thy Son and our God, and pray to him to save our souls. Open the door of thy tender mercy to us, blessed mother of God: we hope that thou wilt not disappoint us. Deliver us from our present state; for thou art the salvation of the Christians."—With this kind of invocations, both to the virgin Mary and to the saints, this little book abounds. It is most obvious, that a Christian missionary cannot allow such things; and, as they have been appointed by the highest power, to counteract them will not be an easy matter.

From recent advices we learn that the boys' school is already taken out of Dr. Korck's hands, and that it is expected that the girls' school will, ere long, be also removed from under his superintendence.

In consequence of the painful interruption of Dr. Korck's plans, above detailed, the committee have judged it necessary that he should remove his residence and labors from Syra to Corfu. It is intended that, for the present, Messrs. Hildner and Jetter should continue at Syra, in order to ascertain whether it may be practicable for them to prosecute the objects of the mission consistently with scriptural principles.

PROCEEDINGS OF THE BRITISH AND FOREIGN BIBLE SOCIETY IN TURKEY.

Circulation of the Scriptures.

Mr. Barker, the agent of the British and Foreign Bible Society, for the countries around the Levant, writing from Smyrna under date of Dec. 3, 1830, gives the following account of his labors for introducing the Scriptures into various parts of Turkey.

The Armenian schoolmaster at Broussa, who bought 100 New Testaments for his school, has since written for 200 more; and they are now on their way thither. I formed his acquaintance when he directed the Armenian school here: and, as he loves the scriptures, I had no difficulty in persuading him to introduce the New Testament in his school; and the children were made to translate it daily into Turkish, as an exercise. Ill health obliged him to quit this place for Constantinople: on his way thither, passing through Broussa, he was persuaded by the Armenians of that town to remain with them, and take charge of their school; and now he is distributing extensively the word of God in an important place, where before we had not the facility of so doing. Thus the Lord advances his work, and clearly points out to us how incapable we are of doing any thing without his pleasure and guidance; and when he judges fit that his holy word should be received, all difficulties are immediately removed, and the work goes on smoothly and well without any exertions of our own.

A few days back, I received from Mr. Schnell, of Adrianople, an account of the sacred scriptures sold by him at the fair and neighborhood of Philippopoli: the number disposed of amounts to 306 volumes; in short, all

those which he had taken with him thither. He has since attended a fair at Usingiova; and there also effected sales of the scriptures. At his request, I am preparing to send him, by way of Enos, a fresh supply of books; but I am sorry not to have sufficient Testaments in Russ to complete the number of 100 which he requires: I shall forward him my whole stock, consisting of 50 volumes; and must request of you to send me others, with some Bibles, if they can be procured. My young man at Constantinople has drawn on this depot for more Hebrew Bibles: and I am now about to send him all that I have, amounting to 48 volumes; and will write to Malta for more, where I find a stock exists of about 300 volumes: he must have sold, lately, a great many of these Bibles, for he had several by him when I quitted Constantinople. This young man is kept actively employed: lately, he took a trip to the little group of small islands in the sea of Marmora, called Prince's Islands; where, by visiting the schools, and exhorting the people to purchase the sacred scriptures, he managed to distribute 91 New Testaments: the inhabitants of these islands are poor, and very few in number; and they gain their livelihood principally as boatmen and fishers.

Among other interesting particulars, I am pleased to have to announce, that, at Haivali, the sacred scriptures find a market: I sent thither, besides those for two schools, 45 New Testaments, as a trial, and shortly afterward they were all sold; in consequence of which, I forwarded a fresh supply to the poor Haivaliotes, who are now again returning fast to their country, and are rebuilding their town among its ruins. I sent, also, a few New Testaments to Pergamos, which were sold; and a further demand of 50 more has been made me since, which by this time must have reached that town. I have also the satisfaction to say, that I have received, for 246 volumes of the sacred scriptures disposed of at Cæsarea, and other places in that neighborhood, piasters 577. 30, after the deduction of expenses.

The Smyrna depot has issued, since I last addressed you, 344 volumes; but to these are to be added the 200 volumes sold for Broussa. Schools of mutual instruction are increasing at Smyrna and its villages, in which the sacred scriptures are used as school-books. By another opportunity I will make mention of them, as they greatly contribute to render the sacred scriptures familiar to the people, in many ways. May we ever be truly thankful to the Lord for these encouragements; and ever seek, by prayer, the peculiar favor of being permitted to work in the blessed cause of disseminating his holy word!

MISSION OF THE UNITED BRETHREN IN LABRADOR.

General Notices respecting the Mission.

THE following extracts respecting the station at Okkak, are taken from a letter of the missionaries there, inserted in the last number of the Missionary Intelligencer, and dated Aug. 3, 1830.

During the past winter, we have spent a blessed time with our Esquimaux congregation, and the presence of our Lord was felt in all our meetings, but particularly at baptismal transac-

tions, confirmations, and the celebration of the Lord's Supper. The schools were punctually held, and diligently attended, and we experienced much satisfaction in the progress made by the scholars. Yet, there are several of the adults who cause us uneasiness, by their apparent indifference to the concerns of their souls, and some have deviated from the right way. Their number, however, is comparatively small; and even such declare, that they yet hope to be truly converted. The number of inhabitants at Okkak is 388 Esquimaux, of whom 314 are members of the congregation. Thirteen adults, and two children above two years old, have been baptised; eight were received into the congregation; 16 became partakers of the holy communion; six couple were married; fourteen children were born; and three adults and three children departed this life.

We had many visitors last winter, who arrived in sledges, and again in summer, in boats, from the northern coasts. A few of them appeared to pay attention to our exhortations, and the gospel of our crucified Savior seemed to make an impression upon their minds. One family, consisting of four persons, remained with us.

When the new settlement at Kangertluksoak is properly formed, we have every reason to hope that there will be an accession of members from amongst the northern heathen.

To the venerable British and Foreign Bible Society, we return our most grateful acknowledgments for printing for us the Psalms of David. Our Esquimaux beg us to express their cordial thanks for this gift, and pray that the Lord may bless and reward their benefactors.

The winter was not severe for Labrador. The thermometer never fell below 30 under 0 Fahr. In July it rose to 70.

Another letter gives some additional particulars.

We can easily picture to ourselves the eagerness with which the members of your society will look forward to the arrival of the Harmony, and the receipt of intelligence respecting the establishment of a fourth station; and sincerely do we rejoice, that the news which we have to send you, is of so cheering a nature. Every thing seems to convince us that we have chosen the right time for this undertaking, and that the blessing of the Lord will not be withholden from it. Our dependence is upon him, and we are persuaded that he will not put our faith to shame, but furnish us in one way or another with the means necessary for the completion of the work we have taken in hand. While the Harmony was at this place, three boats containing from forty to fifty heathen from the northward, paid us a visit; but owing to the accumulation of business at this season, we were unable to give that particular attention to them, which we could have wished. Several of their number expressed their desire to hear the gospel, but could not resolve to remain with us, at the hazard of being separated from their relations. To use their own expressions, "they felt themselves unable to live with the believers." If, however, the father of a family is desirous to be converted, the members of his household have no alternative but to follow him, and in this way many a soul has been brought under the

sound of the gospel, and eventually won for our Savior.

Our schools are diligently attended by about 154 scholars, and we have the pleasure to see, that the labor bestowed on their education is not in vain. Among so great a number, there are indeed various characters, some more and others less hopeful; but we have generally observed, that when an impression of the love of Jesus has been made on the heart, either of a child or an adult person, an increased facility in learning to read the word of God is the natural consequence.

We have thus far had an uncommonly fine summer; little rain or fog, and frequent and warm sunshine. Our garden produce will, therefore, in all probability, be more than usually abundant. The mosquitoes, meanwhile, swarm around us in myriads, and while their reign lasts, we have no need of cupping; this operation they perform upon us with great dexterity, and but for the smoke of tobacco, to which their aversion seems as great as the partiality of our countrymen, we should probably lose more blood, as well as more patience, than we can afford to part with. We thank you, therefore, for sending us a fresh supply of this necessary herb.

Under date of Aug. 16, the missionaries at Nain write—

During the last season, we had the pleasure to baptise a married couple, and their child of four years old, as likewise a young woman, into the death of Jesus. This transaction occurs but seldom in our more southern settlements, to which few heathen resort. Eight children were born and baptised; six persons received into the congregation, and six among the communicants; four couple were married; two adults and five children departed this life. The number of inhabitants is 245.

The last winter was moderately cold, and the Esquimaux could attend to their business of procuring provisions on shore. Being likewise successful in catching seals in nets, they suffered no hunger. They diligently attended both the church and school.

Our communicant congregation consists of upwards of 100 members, and we can truly declare, that, at the enjoyment of the Lord's supper, his presence cheers our souls. The festivals and memorial days were also seasons of great blessing. Our young people have made some progress in their learning; it is now not difficult for them to repeat many scripture texts and verses by heart; and we believe and hope that not only their memories, but their hearts retain them, and that they will be applied by the Spirit of God, now and hereafter, with profit to their souls.

Respecting the success of their labors at Hopedale the missionaries state—

The word of the cross, which we preach, has, in the past year, penetrated into the hearts of most of those who heard it. Few have remained indifferent, and we have perceived with joy that many have found, in the doctrine of Christ's atonement, salvation and deliverance from the power of sin. Some young people, who as yet turn a deaf ear to the exhortations given, continue in a wayward course, and we wait with

patience for the time when the good Shepherd will find them, and bring them to his fold. In our schools, we have the pleasure to see the children making considerable progress, but some of the elder ones learn very slowly. Those in the first class can read well, and turn to scripture texts and hymns with great facility.

The winter was mild, and Fahrenheit's thermometer never fell below 26 degrees. On December 5th, our bay was covered with ice, which remained till June 12th. We now enjoy delightful summer weather, and our gardens promise a good crop of vegetables.

The missionaries give the following description of the first Sabbath spent by them at Kangertluksoak in the year 1811. During the last year this place has been adopted as a permanent station.

Being Sunday, the missionaries went on shore, and visited all the Christian families, by whom they were received with the most lively expressions of affection and gratitude. Many strangers from the opposite coast had joined them, and they all seated themselves in a large circle on the grass.

Nikupsuk's wife, Louisa, who had long ago forsaken the believers, was here, and said, with much apparent contrition, that she was unworthy to be numbered with them. She then seated herself at a little distance from the rest.

The number of the congregation, including our boat's company, amounted to about fifty. Brother Kohlmeister first addressed them, by greeting them from their brethren at Okkak, and expressing our joy at finding them well in health, and our hopes, that they were all walking worthy of their Christian profession, as a good example to their heathen neighbors. Then the litany was read, and a spirit of true devotion pervaded the whole assembly.

Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen, most melodiously sounding forth the praises of God, and giving glory to the name of Jesus their Redeemer. Peace and cheerful countenances dwelt in the tents of the believing Esquimaux.

Upon the recent arrival of the missionaries at Kangertluksoak, to open the new station there, they remark, describing the change which has been effected by the instructions of the mission on the character and appearance of the people.

Early on the 21st, the report of our guns brought a great number of northlanders, from Saeglek and Nachvak, on board the Harmony. They were mostly heathen, and several of them had a somewhat rude and savage aspect. On the whole, I was exceedingly struck with the marked difference existing between the appearance and manners of the converted Esquimaux, and of their heathen countrymen; the sight of the latter affected me greatly. Their habits indicated a state of existence but little superior to that of the brute creation; the children, in particular, seemed to be almost utterly neglected.

DOMESTIC.

ABSTRACTS OF REPORTS.

TWELFTH ANNUAL REPORT OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

THE missions of this society are among the North American Indians, who reside within the limits of the United States, and in the new settlements in the remote and poor parts of the country, under the direction of the several annual conferences. The Indian missions are among the Wyandots, the Cherokees, the Choctaws, the Oneidas, the Shawnees, and the Caw Indians, besides others within the bounds of the Missouri conference. These missions are spoken of as in a very prosperous condition. The missions in the new settlements are twenty-nine in number, and are also represented as prosperous. Besides these, there are also missions in Upper Canada, which have recently been transferred to the Canada conference, whose state and prospects are encouraging.

The receipts of this year have been more than \$3,000 less than those of the last, and the expenditures have exceeded the receipts so as to leave a balance against the society this year of nearly \$2,500.

THE FIFTH ANNUAL REPORT OF THE EXECUTIVE COMMITTEE OF THE AMERICAN HOME MISSIONARY SOCIETY.

Missionaries and Missionary Districts.—From the statements of the reports, the following facts are collected respecting the number of missionaries, the extent of their fields of labor, and the amount of service performed.

The number of missionaries and agents employed by the society, during the last year, is 463, and the number of congregations and missionary districts which have been aided in their support is 577. Of the missionaries and agents above enumerated, 299 were in commission at the commencement of the year. The remaining 164, have been new appointments during the year, making in all 463.

Of the whole number employed by the society, 319 are settled as pastors, or are statedly engaged in single congregations, 105 divide their labors, either as pastors or stated supplies, between two or three congregations, and 39, including agents, are employed on larger fields. Thus engaged, the 463 missionaries of the society, within those portions of the year embraced in their commissions, have performed the full amount of ministerial labor, which would employ a succession of individuals 295 years.

Results of Missionary Labors.—In respect to those effects of the labors of the missionaries

of the society which are of a more palpable character, and can be distinctly presented, the report states—

The conversion of souls, as it is the single ultimate object of the society, deserves the first place in this review. But here it is not possible to speak with perfect accuracy. It appears, from a careful perusal of the reports of the missionaries, that there have been added to the churches aided, within the last year, 3,491 souls, 2,532 of whom have been received on profession of their faith, and have been admitted, for the first time, to the communion of the church. It should be borne in mind, however, that the reports of the missionaries are imperfect. Making a suitable allowance, therefore, for defects in these reports, there cannot be estimated less than 2,800 new additions to the church, under the labors of our missionaries, while the number of hopeful conversions is doubtless larger than the above. These, in many instances, have been the gradual ingathering of those who have been permitted, as yet, to reap only sparingly, while others have been the bountiful results of the ministry of those, whose labors God has blessed with the special influences of his Spirit, and have been gathered in companies of tens, and fifties, and hundreds. Fifty-three of the congregations aided have been reported as blessed with special revivals of religion, from which from 20 to 130 souls have been added to the church, and some of which are still in delightful progress.

In noticing the part which has been taken in regard to various religious and benevolent institutions, among other things, it is remarked—

We do but report, therefore, what the friends of the society are prepared to hear, when we announce that its 463 missionaries have reported, as under their instruction, during the year, more than 200 bible classes, embracing not less than 5,000 members, and that there have been sustained, in the congregations aided, not less than 500 Sabbath schools, with not less than 20,000 pupils. Yet these are glorious results, and full of the most interesting promise to the churches where they exist. They constitute so many little centres of religious influence, which will be felt upon other generations. They invite the influences of the Spirit of God, and thus, in many of them, revivals of religion have had their commencement, in which not a few, both of the teachers and the taught, have been savingly benefitted, and hundreds of the careless reclaimed and saved.

Receipts and Expenditures.—The receipts of the last year, as appears from the treasurer's accounts, have exceeded those of the preceding year \$5,779 34, while the expenditures of the society have increased \$4,818 10, leaving in the treasury, at the present time \$877 13. The committee are, however, under engagements to missionaries and agents now in the field, \$36,785 00, which must be discharged within the coming twelve months.

The committee close their report with the following encouraging view of the society's progress.

The society has now been in operation five years. In that time, besides all the other indirect and accompanying influences which it has exerted, it has granted essential aid in support of 996 years of ministerial labor, in congregations which otherwise must have been deprived, in whole or in part, of the blessings of a preached gospel;—has reported each year from 10,000 to 20,000 children instructed in Sabbath schools, and from 2,900 to 5,000 of the young and others instructed in Bible classes. In the same time its missionaries have reported not less than 7,700 souls added to the churches aided, and more than that number of hopeful conversions under their ministry. Who can contemplate these results without feeling deeply convinced that God has been with us of a truth? These are the Lord's doings, and marvellous in our eyes. They surpass all that the most sanguine of the friends of the society had anticipated. To him be all the glory.

But these definite results are but parts of the blessings which he has bestowed, and are to be viewed rather as indications of what may hereafter be accomplished, than as a fulfilment of the divine purposes in relation to the cause in which we are engaged. There remaineth yet much land to be possessed, and the present preparations of the society for future and extended efforts, in the number and efficiency of its auxiliaries, and in the constantly increasing evidences of the confidence and co-operation of a large portion of the Christian public, indicate that the Lord of the harvest is about to do greater things than these, to the glory of God by us. The work is now better understood than ever before. The principles of the society and their adaptation to the genius of Christianity, have been more thoroughly tested. Never did the committee feel that they stood at the focus of so many rays of light, as at the present moment. Never, at the commencement of any previous year, was there presented so great a work to be done, as invites the efforts of this society, for the year to come; and never were they surrounded with so many encouragements to do it. Difficulties, it is true, are to be encountered, obstacles are to be overcome. If it were not so, we should have no need of the whole armor of God, in pushing on to its accomplishment this work of love. But since it is so, the friends of the cause have need to keep near to the throne of him in whom is all their strength, and while the wide spreading wants of the needy, on the one hand, are beseeching us, and the manifest tokens of the divine favor, on the other, are urging us to new and increased exertions, no friend of God, no friend of man, should fear to assume his full share of the responsibilities of this high and holy enterprise, in humble dependence on the grace of Him to whom belong the kingdoms of the world.

THE THIRD ANNUAL REPORT OF THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

The anniversary of this Union has already been noticed, p. 194. In the report, the committee mourn over the extent of the evil which it is the object of this Union to remove. They remark—

In presenting their third report, the executive committee would humble themselves before

God, on account of the feebleness of the efforts they have made in carrying forward the purposes of this Union for the preservation and sanctification of the holy Sabbath. The object of preventing Sabbath violation has appeared momentous; discouragements have multiplied on every side; human efforts have seemed utterly inadequate to arrest this national sin; and the committee have felt deeply the need of wisdom from the Father of lights. And while they mourn over their own blindness and unfaithfulness, they would call upon the society to lament with them the apathy still prevailing in the churches on a subject of such transcendent importance.

It appears from this report, that in March the corresponding secretary, by the direction of the committee, issued a circular, requesting of clergymen and laymen in different states an answer to several inquiries. Of the replies to this circular, the report speaks as follows—

The replies give the disheartening intelligence that very little has been done by the professed friends of the Sabbath in any part of the country, to further the views of this Union, to correct the misapprehensions of the ignorant, or the calumnies of the wicked, or to arrest the desolating evil. With the exception of a small edition of the last annual report, and the proceedings of the anniversary; the observance of the day of fasting; occasional presentations of the subject in sermons, in religious tracts, and other publications; its mention in general terms in social and public prayers; the resolutions of one or two ecclesiastical bodies; a petition by one synod, and the petitions from individuals to congress; discussions to a limited extent in the religious newspapers and other periodicals; nothing has come to the knowledge of the committee as regards attempts to enlighten the public mind, disabuse it of prejudices, arouse the national conscience, or awaken the churches.

From this report it appears that the friends of the Sabbath in England have had their attention specially attracted to the desecration of that holy day, and the means of preventing it. Meetings have been held, associations formed, publications on the subject have been issued, and other means have been used to ascertain the facts respecting the extent and consequences of this sin, and to rouse the religious community to devise and apply the remedy.

In closing their report the committee remark—

Pursuing their steady march, with prayer and dependence upon God, it is yet in the power of the friends of the Redeemer to rally around them all the friends of good order, of rational freedom, and of enlightened piety, for sustaining the Christian Sabbath, and thus sustaining all our civil and religious institutions. Let it be said then, with affectionate earnestness to professing Christians—People of the living God! you who have been redeemed by the blood of Christ! awake, repent, and entirely reform: for without your consistent example, vain will it be

to attempt the reformation of others. The desecration of the Sabbath, will go on, and increase, until you manifest to the world, that the Sabbath is to you a delight, holy of the Lord, and honorable, and that you prize it infinitely more than gain, or any secular enjoyment. Like a band of brethren, then, stand forth for the preservation of this sacred day, on the right observance of which God has suspended the temporal and eternal welfare of our country and the world.

THE ANNUAL REPORT OF THE AMERICAN BAPTIST BOARD OF FOREIGN MISSIONS.

THE annual meeting of the Board has already been noticed, p. 193. The report gives an encouraging view of the operations of the Board, but as most of its statements respecting the missions have already been anticipated, p. 192 and elsewhere, a few extracts only will be made. Concerning the prospect of obtaining missionaries, the report says—

The prospect at home of a succession of young men, who will devote themselves to self-denying toils among the heathen, has brightened. Persons in different parts of the country, with no agency but that of the Spirit of God to impress them, have felt constrained to prepare for missionary work; and though the number is inadequate to the exigencies of the Board, still the view which it offers of divine care for the cause, leaves on the mind a consoling assurance that the heavenly influence will not be withdrawn, till what is wanting is supplied.

With regard to the prospect of obtaining funds adequate for carrying forward and enlarging the operations of the Board, and respecting the present state of the treasury, it is remarked—

Corresponding indications of divine favor have been manifested in the readiness with which individuals, churches and societies have come forward to furnish the means requisite for sustaining our operations. A spirit of enlightened charity has gone forth, under the influence of which persons act more from principle and less from excitement. They look deliberately at the work to be done—the sacrifices to be made—the part to be performed by them—and believing that it was never intended that they should "stand all the day idle," or "be eased while others are burdened," calmly decide what they should do, and make their arrangements accordingly. It becomes then a part of their business no less than their secular concerns, and is fulfilled with more abundant pleasure.

The state of the Treasury is such as to enable the Board to fulfil its existing engagements without embarrassment; a circumstance which they wish to record with the liveliest gratitude to God. They have known what it was, even in their limited operations, and while practising, as they are accustomed to do, the utmost economy, to be straitened for means, and on the present enlarged plans which are imperiously called for, they doubtless will be again, unless vigorous efforts are made by the friends of missions. It must be perceived, that to establish new stations

among the Indians, and to send fresh laborers to Africa, Burmah, and other sections of the heathen world, will require a far greater amount of funds, than have usually come into the treasury. Nor can we doubt that when our brethren understand that we have fifty-one missionaries and assistant missionaries already in the field, they will supply what is necessary.

FIFTEENTH ANNUAL REPORT OF THE AMERICAN BIBLE SOCIETY.

AFTER noticing the death of the vice president, the Hon. Andrew Kirkpatrick, the report proceeds to state concerning its operations the past year, as follows—

Auxiliary Societies. During the year, 98 new auxiliaries have been formed, an increase unusually large, and most of them formed in the newly settled parts of the country, where they were much needed. The whole number of auxiliaries, at this time, is 757, scattered through every state and territory in the Union.

Receipts. The receipts of the year, leaving out the sums borrowed at bank, amount to \$125,316 79; of this sum, \$50,142 50 were in payment for books; \$2,716 from legacies; \$10,863 34 as ordinary donations, and \$52,370 40 toward the general supply.

There has been borrowed, and is now due to different banks, the sum of \$34,190. This sum is greater by \$13,390 than what was due to banks at the last anniversary, although it was then hoped that this class of debts would be greatly reduced in course of the year.

As the society is not an incorporated institution, these sums have all been borrowed on private responsibility. They were borrowed in order to carry on the work of general supply, and with the continual hope and expectation that pledges to the society would soon be redeemed, and debts paid, so that these bank claims could be cancelled.

Many of the auxiliaries which had pledged assistance toward the general supply have nobly redeemed their pledges; others have redeemed them in part; others have as yet rendered little assistance. The managers cannot but express their ardent desire that all pledges made may be redeemed, so that the work of general supply may be soon completed, and the debts of the society paid.

Books printed. The number of Bibles and Testaments printed in course of the year, amounts to 270,000 copies; of these were

English Bibles,	20,600
English Testaments,	6,400

A new minion Bible, with headings to chapters, has been printed, and also a new nonpareil. Plates are in preparation for a new pocket testament, from which an editor will soon be prepared on fine paper, suited to the wants of Sunday school teachers.

Books issued. The books issued in course of the year have been 242,185. This number, though exceeding but little in the aggregate the issues of the preceding year, contains a much greater quantity of entire Bibles. The number of entire Bibles is 171,972, an increase in this class of issues, over those of the preceding year, of 41,618 copies. One peculiarity in these distributions is, that an unusual number were in the way of free donations, or else were special

sales, where pay for such only as could be sold was to be returned.

Another circumstance worthy of remark is, that a very unusual proportion of these books have gone into destitute families, those living in the remote parts of the country, which would have lived and died, probably, without the Bible, but for these efforts of benevolence.

Sunday Schools. A grant of twenty thousand New Testaments have been made to the American Sunday School Union, for the purpose of gratuitous distribution among such children in the new settlements as are unable to purchase them.

It will be recollected that in May, 1829, the society resolved to attempt the supply of every destitute family in the United States with a Bible in two years from that time. Owing to delay on the part of auxiliaries and friends, and also to the unusual severity of the past winter, the object has not been entirely effected. What has been done, may be seen from the following summary—

In thirteen of the states and territories, namely, Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, Mississippi, and Michigan Territory, the supply has already been nearly or quite completed.

In eight other states, namely, Delaware, North Carolina, South Carolina, Georgia, Tennessee, Kentucky, Ohio, and Louisiana, the work has been, as near as can be determined, about two-thirds completed.

In Indiana and Illinois about one half of the work is done, and in Alabama, Missouri, Arkansas, and Florida Territories, something less than one half. This calculation may not be exact, though it cannot differ essentially from actual facts.

The report proceeds, however, to remark that—

While the managers have not the satisfaction of announcing, at this time, the complete supply of the United States with the Bible, they feel bound to give thanks to Almighty God that so much has been done toward such a supply; and it is a matter of great joy to them, that those auxiliaries and friends who have embarked in this enterprise seem still resolved to prosecute the same to a thorough completion. Most of those who have yet unredeemed pledges, and some who have redeemed their pledges, signify their intention to continue their contributions the coming year; and those states and counties whose destitute families are yet unsupplied, seem determined, in all instances, if means are provided, to give the word of life to every household within their limits, without delay. This circumstance is highly encouraging.

It must be recollected, however, that those parts of the country yet to be supplied are those which are most destitute, and where there are the fewest benevolent laborers and contributors. In many instances, books must not only be furnished gratuitously, but agents to distribute them must also be provided. These circumstances, together with the unpaid debt of the society,

will demand the early and liberal contributions of those who have means, as well as the payment, so far as possible, for books sold on credit. If the friends to the general supply of the country are still disposed to persevere in their labors, but few months need elapse before their hopes are realised.

The managers wish it, however, to be borne in mind, that some parts of the country, now considered as supplied, were supplied several years since, and must need, by this time, a re-examination. The county of Monroe, N. Y. which was supplied in 1824, was found, in 1830, to have again more than 600 destitute families; and the county of St. Lawrence, supplied in 1825, has been found, the past year, to have 990 families without the word of God. A re-investigation in New England, New York, New Jersey, Pennsylvania, and Maryland, would no doubt show that numerous dwellings there are now unblest with the sacred oracles. The managers are deeply anxious that in these states a new examination may be made, the coming year, so that by the next anniversary, when it is hoped the supply at the west and south will be completed, it may be said that the undertaking of 1829 has been fully consummated in all parts of the country.

The number of agents whom the managers have employed, during part or all of the year, is 19. The following is an account of foreign distributions.

To Port-au-Prince, in the West Indies, a small quantity of French Bibles and Testaments have been sent, on request of a serious-minded foreigner residing there. Encouragement has been given of a further supply.

To the Rev. William Torrey, of Buenos-Ayres, South America, has been sent, on his request, one hundred Spanish Testaments.

One hundred and fifty copies of Bibles and Testaments, in different tongues, have been recently furnished to a colony of Americans and Swiss, who have settled in the province of Texas, in Mexico.

To the American Board of Commissioners for Foreign Missions, have been furnished three hundred copies of Bibles and Testaments, for the use of Indian missions under their care.

To the same body has also been furnished six hundred dollars, to aid in printing the Tamil scriptures at Ceylon, where the missionaries have earnestly solicited aid for this object.

The American missionaries in Greece express strong desires that the society should commence a vigorous course of distribution in that country.

In France the way is said to be prepared for an extensive distribution of the word of God. A gentleman in one of our cities has engaged to give the society one thousand dollars toward making distributions there, in case nine thousand dollars are furnished from other sources.

TWENTY-THIRD ANNUAL REPORT OF THE BIBLE SOCIETY OF PHILADELPHIA.

THIS society, which is said to be the oldest in the nation, held its annual meeting in the tenth Presbyterian church, Philadelphia, on Wednesday, May 4th. During the past year this society

have transmitted to the American Bible Society the sum of \$500, making in addition to the donation made the preceding year, the sum of \$1,500 turned over by this society into the treasury of the American Bible Society. The number of Bibles and Testaments, issued the past year, is 6,692, which added to former issues since the origin of the society, makes a total of 179,114.

ANNIVERSARIES OF BENEVOLENT SOCIETIES.

Fifteenth Annual Meeting of the American Education Society.

THE meeting was held in Boston, on Monday, May 23, in Park-street church. Hon. Samuel Hubbard, president of the society, in the chair. Prayer was offered by Rev. Dr. Fay of Charlestown, and the report was read by Rev. Dr. Cornelius, the secretary; after which the Rev. Mr. Blatchford, Rev. Mr. Boies, Mr. B. B. Edwards, and Rev. Dr. Beecher, addressed the meeting; and the following resolutions among others were adopted.

Resolved, That since all efforts to educate men for the ministry must be ineffectual without the blessing of the Holy Spirit, the friends of the American Education Society and of similar institutions are bound to regard with thankfulness and joy the recent and extensive revivals of religion in our land, and especially in our seminaries of learning.

Resolved, That the obscurities which occasionally cross the path of the church of Christ, are no ground of despondency, but judging from the word and providence of God may be expected to be followed by a brighter and more glorious manifestation of the Sun of righteousness.

Second Annual Meeting of the Northern Baptist Education Society.

The meeting was held in the First Baptist Church in Boston, May 25th. The report was read by Rev. Mr. Thresher, corresponding secretary; and addresses were made by Rev. Mr. Stow, Mr. Lincoln, Rev. Mr. Hague, Rev. Mr. Caswell, and Rev. Mr. Freeman.

Seventeenth Annual Meeting of the American Tract Society of Boston.

The society met in Park-street Church, Wednesday evening, May 25th, Hon. William Reed, president, in the chair. The meeting was opened with prayer by Rev Dr. Church. The annual report was read by Mr. Follett, the secretary. Addresses were made by Rev. Messrs. Waterbury and Blatchford, and Dr. Cornelius. A larger collection was taken than at any former anniversary.

Sixth Annual Meeting of the Prison Discipline Society.

The society held its meeting on Tuesday, May 24th, at 12 o'clock, in Park-street Church,

S. T. Armstrong, Esq. president, in the chair. The meeting was opened by reading the 18th chapter of Matthew, by Rev. Mr. Fairchild; and prayer was offered by Rev. Mr. Blagden; after which the treasurer exhibited his annual statement of the receipts and expenditures, and the secretary read extracts from the annual report. Addresses were made by Hon. A. H. Everett, and Rev. Alonzo Potter.

Fourth Annual Meeting of the American Society for the Promotion of Temperance.

The meeting of the society was held on Wednesday evening, May 28th, in Park-street Church, Hon. Samuel Hubbard in the chair. Portions of the annual report were read by Rev. Dr. Edwards, secretary of the society, detailing the labors of the former agent and of the secretary, and giving a very encouraging view of the progress of temperance, both in our own country and in foreign lands. The following resolutions were adopted—

Resolved, That the use of ardent spirit by persons in health is a manifest violation of the laws of life, and as such ought to be abandoned by the whole community.

Resolved, That the traffic in ardent spirit, as an article of luxury or diet, is inconsistent with the Christian religion, and ought to be abandoned throughout the Christian world.

Addresses were made by Rev. Dr. Beecher, Rev. Dr. Cornelius, Rev. Professor Hitchcock, and Ebenezer Alden, M. D.

Board of Missions of the General Assembly of the Presbyterian Church.

The annual report of this body, was read before the General Assembly of the Presbyterian

Church, May 26th, by Joshua T. Russell, secretary of the Board, and was referred according to custom to a committee, to report whether any parts of it call for the action of the General Assembly.

GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.

THE annual session of this body commenced at Albany, on Wednesday, June 1st. The Rev. John Gosman was elected president. The synodical sermon was preached in the evening by Rev. Wilhelmus Eltinge, president of the last synod. The number of missionary stations aided during the past year, by the Northern Missionary Board, is twenty-six, and the sum appropriated, \$3,639. The Board for the southern section have aided by appropriations fifteen weak churches, employed six missionaries in destitute places, being in all twenty-one missionary stations; and appropriated \$3,492. The subscriptions obtained in the churches, by the agent of the General Synod, for missionary purposes, is \$5,316, that obtained for purposes of education, is \$2,781 58.

GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE meeting was opened by a sermon from Rev. Dr. Fisk, May 19th. The Rev. Mr. Beman was chosen moderator, and the usual committees were appointed. On Thursday, May 26th, the annual report of the Board of Missions was read by Joshua T. Russell, secretary. Other reports were also presented, and the ordinary business was transacted, during the session.

Miscellanies.

NARRATIVE OF THE STATE OF RELIGION IN THE PRESBYTERIAN CHURCH.

THIS truly interesting narrative was presented to the General Assembly of the Presbyterian Church, at their late annual meeting in Philadelphia. And though it speaks of some things in some places which are exceedingly to be deplored by every friend of Zion, such as "ordinances of God despised, and neglected," "the Sabbath of the Lord profaned," "the servants of Christ defamed and slandered," and "their benevolent designs perverted," and even "members of churches, making, vending, and using ardent spirit," it gives a view of the progress and present state of religion, in other respects, which is exceedingly delightful and encouraging. The following extracts are taken from the narrative as printed in the New York Observer.

The past year has been such a year of revivals and rejoicing in the church as never before was known in this land.

In former years details of revivals in the different churches have been given, but this year we can give only the names of the Presbyteries. And we are happy to say that forty-four have sent in reports of the visitation of God's Spirit, and of hundreds of sinners converted by his power. In the presbyteries of Champlain, Albany, Troy, Watertown, Oneida, Otsego, Chenango, Courtland, Cayuga, Onondaga, Tioga, Geneva, Ontario, Rochester, Genesee, Niagara, Buffalo, North River, New York 1st, New York 3d, Erie, Huron, Cincinnati, and West Hanover, the revivals have been powerful and general beyond any that have ever before been reported to the Assembly. In the presbyteries of Columbia, St. Lawrence, Oswego, Bath, Hudson, Bedford, Long Island, New York 2d, Newark, Elizabethtown, Philadelphia, District of Columbia, Carlisle, Columbus, Chillicothe, Miami, Salem, Kaskaskia, Cleveland and Charleston

Union, there have been revivals more or less powerful. Some of them in years past would have been denominated great and glorious works of grace, and in none of them are there less than two or three or more churches blessed by the spirit and some of them in a very signal manner. Besides these, some other presbyteries have reported single churches which have been revived within their bounds. The whole number of the churches thus visited is more than three hundred and fifty. Many of these revivals are at this time in progress, some of them increasing in power and interest, and almost every week adds the names of some new churches to the favored list.

The character of this work, so far as we can learn, has generally been such as the friends of God must approve, and desire to see continued, —still, solemn, and in some cases overwhelming. In general there has been but little to produce distrust, or to awaken fear in the mind of the most timid and cautious Christian. And it is worthy of remark, that we hear but little of open and violent opposition. The presence and power of God have been so manifest, that the most vile, though they refuse to repent, have not the hardihood to oppose or to revile. And for this we would give thanks to God, that while revivals are becoming more frequent, and more powerful, they are also becoming more pure from every thing of human origin.

In these great works of salvation some of all orders and ranks, and ages and character have been included. The child of six and seven years, yet in the infant school, and the aged sinner who had passed his four-score years in rebellion, have in the same congregation, been brought together at the feet of Jesus, and some of all the intermediate ages. The great and learned officers of state, and the most illiterate servants have been found together in the same

prayer-meeting, on a level before the throne of God. The man of wealth and the poor man, have united in begging for mercy of him who is no respecter of persons. It is however believed that no previous revival ever took so large a proportion of the wealth and learning and influence of society as this has done. Literary and professional men, who are at the head of society, giving the tone to public sentiment, have been brought into the kingdom in far greater numbers than ever before was known. Moral men, who have regarded themselves as approved of God on account of the purity of their lives, and the openly vicious and profane, have been alike humbled before God on account of their vileness, and the just sentence of wrath which was upon them. In many instances the intemperate, tottering upon the verge of a drunkard's grave, have been rescued by the sovereign mercy of God, and made temperate, sober Christians. Some of every character and condition in life have been taken, so that we need not despair of any, but should labor and pray in hope and faith for all. In some congregations, especially in the western section of the state of New York, the work has been so general and thorough, that the whole customs of society have been changed. Amusements and all practices of a doubtful character, the object of which is simply pleasure, have been abandoned, and far higher and purer enjoyment is found in exercises of devotion, and engagements for the glory of God, and the salvation of men. So far as we can learn, the new converts come at once into all the designs and plans of benevolence which are the glory of the present day, and rejoice in bearing their part in the conversion of the world. Already have the treasures of many benevolent societies felt their influence.

American Board of Foreign Missions.

ORDINATION AND DEPARTURE OF MISSIONARIES.

Mr. John S. Emerson, recently of the Andover Theological Seminary, was ordained as a missionary to the heathen, under the direction of the Board, at Meredith Bridge, New Hampshire, May 19th. The sermon on the occasion was preached by the Rev. Jacob Scales, of Henniker, in the same state.

Mr. William T. Boutwell, and Mr. Sherman Hall, also of the Andover Seminary, were ordained at Woburn, Mass. June 7th, as missionaries under the direction of the Board. Rev. Milton Badger, of Andover, preached the sermon.

On the 13th of June, Mr. Boutwell, and Mr. and Mrs. Hall left Boston on their way to Mackinaw, with the expectation of proceeding from that place to the country lying on the southwestern shore of Lake Superior, for the purpose of commencing a mission among the Chippewa Indians. The gentlemen engaged in the

fur-trade in that quarter, and the Indians through them, have repeatedly, during the last three years, earnestly requested that a mission might be established among them; and the former have made very generous offers towards defraying the expense of such a mission. The opening, and the indications of providence in regard to it have been worthy of regard, and it is hoped that the way is prepared in that direction, for communicating the blessings of the gospel to many of the Indians who occupy those remote regions.—Mrs. Hall will probably remain in the mission family at Mackinaw, till the country shall have been explored, and the site and plan of the mission fixed.

CHINA.

COMMUNICATIONS have been received from Mr. Bridgman, dated as late as Feb. 10th. He had a few Chinese boys under his instruction, who were doing well; the number of foreign residents and seamen who attended Christian

worship on the Sabbath was increasing. A few natives attended a service in their language, conducted by Dr. Morrison.

Rev. David Abeel, who accompanied Mr. Bridgman to Canton, as a missionary of the American Seamen's Friend Society to the seamen in the river and port of Canton, has, according to an arrangement which was contemplated at the time of his embarkation, become a missionary of the Board. About the close of December he sailed from Canton, expecting to land at Angier, and proceed thence to Batavia, on the island of Java. His object in this tour is to visit and ascertain the state of the Dutch churches established two centuries ago on that and other islands in those seas.

ARMENIA.

INTELLIGENCE has been received from Messrs. Smith and Dwight, on their exploring tour in Armenia, of as late a date as December 27. The date of the last information previously received, was Oct. 1, when they were at Shousha. On their way from Tiflis to Shousha, the health of them both, especially of Mr. Smith, suffered severely. On this account they remained at Shousha till about the first of November, when they started for Etchmiazin, by way of Nakhchivan, and Erivan. Their journey was through a mountainous country, much of which was covered with snow; and the weather was severely cold. The health of Mr. Smith was improving, and with some slight exceptions, was good, till they reached Etchmiazin; but on their return to Nakhchivan, and thence through Khoi to Tebreez, Mr. Smith became much more unwell, and his symptoms were at one time alarming. By the merciful kindness of his heavenly Father, and with the facilities furnished by English residents at Tebreez, he was enabled to reach that place. There he was cordially received and treated with great tenderness by the English ambassador and two English physicians, and by other gentlemen of the same nation residing there. At the date of the letter he was daily gaining strength, and the physicians expressed a confidence that he would be entirely restored, though they advised him not to resume his journey till the severity of the winter should be over.—In obtaining information respecting the Armenians, they had been more successful than they expected.

DONATIONS TO AID IN CIRCULATING THE SCRIPTURES.

THE Managers of the American Bible Society have appropriated the sum of six hundred dollars, for promoting the circulation of the Bible and portions of it in the island of Ceylon, under

the direction of the American missionaries there.

The same society have made a donation to the Board of a hundred Bibles and a hundred New Testaments, to be sent for distribution to the missionary stations among the Indians on this continent.

ARREST OF THE MISSIONARIES IN THE CHEROKEE NATION.

THE decision of the judge, releasing the missionaries, as noticed at pp. 165—6 of the *Herald* for May, seems not to have been approved by the executive of Georgia, and a correspondence has been held with the president of the United States, in which the latter has stated that he does not consider the missionaries of the Board as agents of the general government; and they have accordingly been notified by a letter from the governor of Georgia that unless they remove within ten days after the reception of the letter, they will certainly be arrested again. The Georgia guard have arrested Dr. Butler, assistant missionary of the Board at Haweis, and the Rev. Mr. Trott, a missionary of the Methodist church, and the Rev. Mr. Clauder, of the Moravian church. Dr. Butler and Mr. Clauder were temporarily released for special reasons; but Mr. Trott was very severely used, having been kept in chains one night, made to sleep in the open air, and to travel on foot, though he offered to furnish his own horse, and all the guard who seized him were mounted. These brethren, exposed to such persecutions, should be remembered in the prayers of the churches, in this day of their trial, that they may have wisdom, firmness, and the spirit of their divine Master.

ANNIVERSARIES OF AUXILIARIES.

MASSACHUSETTS. *The Auxiliary of Essex County* held its fifth annual meeting at Topsfield, April 27th. After reading the reports, and transacting the usual business, addresses were made by the Rev. L. F. Dimmick, Mr. E. Spaulding, the Hon. William Reed, and the Rev. D. Phelps.

For the convenience of the associations embraced in the auxiliary, it was unanimously voted to divide it, and to organise two separate auxiliaries to take the place of the present one. The existing auxiliary, since its formation has made six annual payments, amounting together, to about \$21,800, being annually, on an average, about \$3,600. Rev. George Cowles, Danvers, *Secretary*; Mr. Joseph Adams, Salem, *Treasurer*.

The Old Colony Auxiliary held its sixth annual meeting at New Bedford, April 27th. The usual reports were read, and addresses were delivered by Rev. Artemas Bullard, and Mr. George W. Hathaway, an Agent of the Board, who were present as a deputation. Rev. Jonathan Bigelow, Rochester, *Secretary*; Mr. Haydon Coggeshall, New Bedford, *Treasurer*.

The Auxiliary Foreign Missionary Society of Boston and vicinity, held its 20th anniversary in Park-street church, May 26th, John Tappan, Esq. the president, in the chair. The annual report of the society was read by the secretary, Rev. D. Perry, and addresses were delivered by Rev. Beriah Green, Rev. Dr. Edwards, Hon. Samuel Hubbard, and Rev. Dr. Cornelius. The receipts of the present year amount to \$5,982 56, being \$1,239 77 above those of the last year.

FORMATION OF AN AUXILIARY.

NEW HAMPSHIRE. Delegates from the several associations recently organized in Strafford county, met at Meredith Bridge, May 19th, and formed an Auxiliary society for the county. The following gentlemen were elected officers, viz.

Stephen C. Lyford, Esq. *President*;
 Samuel Emerson, Esq. }
 Rev. Hubbard Winslow, } *V. Presidents*;
 Dea. Joseph French,
 Rev. Joseph Lane, *Secretary*;
 Asa Freeman, Esq. *Treasurer*;
 Dr. John Sanborn, *Auditor*;
 Rev. Isaac Willey, }
 Rev. Joshua Dodge, } *Ex. Committee*.
 Rev. Daniel Lancaster, }

The society unanimously adopted a resolution, stating that it would aim to furnish the means for supporting at least one foreign missionary. The Rev. John S. Emerson, who was previously appointed a missionary of the Board, and who received ordination in connection with this meeting, was selected as the missionary to be supported by the auxiliary.

FORMATION OF ASSOCIATIONS.

NEW HAMPSHIRE. *Strafford co.* Barnstead. Lad. Asso. Mrs. Enos George, Pres. Mrs. Abraham Bunker, V. Pres. Miss Christiana B. C. Robinson, Sec. Mrs. Jeremiah Jewett, Treas. Dec. 12.

LONG ISLAND. *King's co.* Flatbush. Gent. and Lad. Asso. Rev. T. M. Strong, Pres. Michael Schoonmaker, and Andrew Vandervoer, V. Pres's. John Lott, Sec. Samuel G. Lott, Treas. 6 coll. Formed in February.

VERMONT. *Addison co.* Vergennes. Gent. Asso. Rev. Alexander Lovell, Pres. Dea. J. Huntington, V. Pres. Isalah Scott, Sec. E. J. Austin, Treas. March 21.

Chittenden co. Charlotte. Gent. and Lad. Asso. Rev. Calvin Yale, Pres. Dea. A. L. Beach, V. Pres. Dr. J. Strong, Sec. Noble Lovely, Esq. Treas. March 27.

Donations

FROM MAY 16TH, TO JUNE 15TH, INCLUSIVE.

I. AUXILIARY SOCIETIES.

Boston and vic. Ms. C. Stoddard, Tr.

Boston, Coll. at ann. meeting, 100 67
 104, 67; a friend, 5;
 Green-st. chh. Gent. 114; la. 29; 143 00
 Hanover chh. Gent. 872; la. 77; 949 00
 Old South chh. Gent. 800; la. 215, 12;
 Park-st. chh. Gent. 1,109; la. 1,250 50
 141, 50;
 Pine-st. chh. Gent. 171; la. 25, 75;
 Salem chh. Gent. 610, 31; la. 106, 17;
 716 48

Union chh. Gent. 476, 75; la. 125; 601 75
 United mon. con. in Park st. chh. 737 68

Cambridgeport, Mon. con. 5,719 95
 Charlestown, 1st chh. For. and Domes. miss. so. 24, 75; mon. con. 77, 89; 102 63
 Medford, Gent. 57, 25; la. 43, 79; 100 04
 Newton, W. par. Mon. con. 38 25
 5,982 56

Ded. amt. ackn. in M. Herald for Feb. and May, 2,200 00-3,782 56
Essex co. Ms. J. Adams, Tr. Ryfield, Gent. 15, 63; la. 18, 43; mon. con. 11, 60; 45 65
 Newbury, 1st par. La. 26 83
 Salem, Tab. so. La. 120, 94; two indiv. for Nicholas Permander, John B. Lawrence, and Nathaniel Niles in Ceylon, 90; 210 94
 Wrenham, Mon. con. 10 01—293 43
Franklin co. Vt. H. Jones, Tr. Berkshire, J. Samson, 6; S. Todd, 6; F. Hopkins, 1; 13 00
 Enosburg, Indiv. 5 28
 Highgate, Gent. 2 00
 Sheldon, Gent. 4, 25; la. 3, 92; 8 17
 St. Albans, Gent. 76, 21; la. 92, 88; 169 02—197 54
Hartford co. Ct. J. R. Woodbridge, Tr.

Avon, 1 00
 Berlin, N. Britain so. Mrs. E. Cogswell, 5 00
 East Hartford, Mon. con. 57 34
 Glastenbury, N. Hubbard, 50 00
 Hartford, 1st so. Mon. con. 13 83
 N. so. do. 8 85
 A friend, 5 00
 Wethersfield, Fem. mite so. 8th pay. for school in Bombay, 20 00
 Newington so. Gent. 10, 70; mon. con. 7; 17 70
 Windsor, Wintonbury so. A fem. friend, 8; do. 9; do. av. of gold beads, 3, 75; do. av. of ring and breast pin. 77c. 21 52—203 24

Hillsboro' co. N. H., R. Boylston, Tr. Bedford, Gent. 9 75
 Milford, Gent. 1; la. 1, 50; 2 50—5 25
Lincoln co. Me. W. Rice, Tr. Bath, S. par. Gent. 4 00
 Phippsburg, Mon. con. in cong. chh. and so. 24 16—28 16
Merrimack co. N. H., S. Evans, Tr. Middlesex co. Ms. C. Davis, Tr. Acton, Gent. 20, 25; la. 8, 19; mon. con. 10, 53; 38 97

New Haven city, Ct. C. J. Salter, Tr. Mon. con. in Yale college, 16, 52; asso. in do. 33, 48; to constitute the Rev. Prof. CHAUNCEY A. GOODRICH an Honorary Member of the Board; mon. conf. of three cong. chhs. 36, 20; gent. asso. of united so's, 73; 159 20

New Haven co. East, Ct. S. Frisbie, Tr.

Cheshire, R. Preston, 5 00

New Haven co. West, Ct. W. Stebbins, Tr.

South Britain, Cent. so. 13 56

New York city and Brooklyn, W. W. Chester, Tr. 414 10

Norfolk co. Ms. Rev. E. Burgess, Tr.

Dedham, Mon. con. in 1st chh. 39 39

Medway, E. par. Gent. and la. 18 00

Milton, Gent. and la. 45 50

Needham, W. par. Gent. and la. 10 70—106 52

Oncuta co. N. Y., A. Thomas, Tr. Bridgewater, 15 00

Brookfield, Miss J. More, 25 00

Butternuts, Mon. con.	8 00
Clinton, Fem. miss. so.	15 00
Hamilton, J. Stephen,	3 00
Harpersville, Mon. con.	5 00
Marshall, Hanover so. E. Page,	12 00
New Hartford, A friend,	5 00
New Stockbridge, Mon. con.	7 72
Paris Hill, E. Judd,	5 00
Ferry Center, 1st presb. chh. mon. con.	48 00
Westmoreland, Youngla. benev. so. 6th pay. for James Ellis at Mackinaw,	12 00—160 72
Palestine Miss. so. Ms. E. Alden, Tr.	
North Middleboro', Gent. 9,93; la. 13,57; E. Leach, 15;	38 50
Randolph, W. par. La.	15 07
Weymouth, N. par. La.	33 44—87 01
Rockingham co. West, N. H., W. Eaton, Tr.	
Atkinson, La.	5 13
Candia, Gent. 32,75; la. 29;	61 75
Deerfield, La.	8 50
Hampstead, Gent. 18; la. 12;	30 00
Londonderry, Mon. con. for Wil- liam Morrison in Ceylon,	90 35
West Chester, Gent. 12; la. 15;	27 00—152 73
Taunton and vic. Ms. H. Reed, Tr.	
Asonet, Gent. 7; la. 8,62;	15 62
Dayton, Gent. and la.	4 55
Raynham, Gent. and la.	35 01
Rehoboth, Gent. 17,84; la. 13,28;	31 12
West Taunton, Gent. and la.	17 23—103 53
Total from the above Auxiliary Societies,	\$5,651 52

II. VARIOUS COLLECTIONS AND DONA- TIONS.

Albany, N. Y., J. T. Norton, for the sup- port of Rev. William Goodell, mission- ary to the Mediterranean, 1,000; LAW- SON ANNESLY, which constitutes him an Honorary Member of the Board, 10; mon. con. in 4th presb. chh. 50; do. in 1st, 3d, and 3d, presb., 3d ref. protes., and N. ref. D. chhs. 100;	1,250 00
Andover, N. H. Mon. con.	1 91
Andover, Ms. A fem. friend, 10; a friend, 5;	15 00
Anson, Me. Mon. con.	2 12
Auburn, N. Y., S. for Altia Steel in Cey- lon,	20 00
Austinburg, O. By Mr. Austin, for Ed- ward Coxles at Mackinaw,	18 48
Barnstead, N. H. Fem. miss. asso.	4 81
Barre, Ms. Mon. con. in evang. cong. chh.	20 00
Bolton, Ct. A fem. friend,	5 00
Boston, Ms. A fem. friend, for mission- aries to the hea. 2; a fem. friend of Old South chh. 1; do. 50c. av. of jewelry, &c. 6,50;	10 00
Brattleboro', W. par. Vt. Mon. con.	15 00
Brighton, Ms. La. asso. in evang. so.	20 00
Brookline, Ms. Mon. coll. for ed. in Greece,	11 62
Brunswick, Me. Miss. asso. in Bowdoin College,	32 50
Burlington, Vt. Mon. con.	20 00
Cambria co. Pa. Aux. so.	55 22
Camden, Me. Gent. asso. and mon. con.	18 46
Canandaigua, N. Y. A widow, 5; a lady, saved by economy, 20;	25 00
Candy's Creek, Cher. na. N. Vail,	1 09
Champlain, N. Y. Miss. so.	50 00
Charleston, S. C. Gent. asso. in 3d presb. chh. viz. J. Corning, 250; C. McIntire, 200; T. Flemming, 100; C. Clark, 40; Rev. Dr. McDowell, 30; R. L. Stewart, 20; J. Burnett, 10; W. Robinson, 10; E. R. Southworth, 10; J. Maxton, 5; J. Tyler, 5; J. O. Hear, 5;	685 00
E. T. B.	5 00
Charlton, Gent. and la. asso.	16 00
Chazy, N. Y. Miss. asso. 4,50, J. C. Hub- bell, 4;	8 50

Chesterville, Me. Mon. con. for wes. miss.	8 00
Chickasaw na. J. McLaughlin,	50
Clinton, N. Y. Social circle,	10 00
Conneaut, Pa. Miss. asso. in presb. chh.	5 00
Connecticut, Mr. Birdseye,	2 00
Craftsbury, Vt. A thank off. fr. a lady,	1 00
Cummington, Ms. Mrs. A. Briggs,	30 00
Danville, Pa. Fem. so. of Mahoning,	24 00
Danville Village, N. Y. Fem. miss. so.	5 00
Derry, Pa. Fem. so.	19 50
Detroit, Michl. Ter. M. C. for N. M. Wells and Joshua Moores at Macki- naw,	24 00
Durham, N. Y., A friend, 1; an old friend of missions, 3;	6 00
East Attleboro', Ms. La. asso.	22 42
Eastport, Me. Juv. so. 2d pay. for Wake- field Gale in Ceylon, 12; c. box of fem. prayer meeting, 4;	16 00
Easton, Ms. Mon. con.	43 86
E.—H.—Ct. A friend,	10 00
East and West Bridgewater, Ms. La. asso.	15 50
Elkhart Prairie, Indi. T. Morrison,	1 50
Erie, Pa. 1st presb. cong.	8 50
Essex, Ct. A friend,	12 00
Fayetteville, Pa. A friend to Indians,	30 00
Fishkill Landing, N. Y. Ref. D. chh.	18 00
Fitchburg, Ms. Miss E. P. Davis,	2 00
Fitchville, O. Mon. con.	6 20
Franklin, Ms. A friend,	3 00
Franklin, N. H. For. miss. asso.	9 60
Fredericksburg, Va. A lady,	8 00
Genera, N. Y. La. for. miss. so. 29,06; presb. cong. 250; towards support of a missionary; la. miss. so. 2;	281 06
Gettysburg, Pa. Mon. con.	8 50
Glenns Falls, N. Y., A friend,	15 00
Gorham, Me. Mon. con. for Gorham mon. con. school in Ceylon,	60 00
Greenville, N. Y. Mon. con.	25 00
Greenville, Pa. Mrs. E. Russell,	2 00
Guilford, Vt. S. Gregory,	7 31
Hadley, Ms. W. Porter,	50 00
Hanover, Ms. Students of Dartmouth col- lege, for books, &c. for the Greeks,	51 09
Hanover, N. J. Fem. mile so. for a child in Ceylon,	10 00
Harrisburg, Pa. A friend, by Rev. W. R. DeWitt,	5 00
Hartford, Ct. La. sewing so. for Nathan Strong in Ceylon,	20 00
Hinesburgh, Vt. Two indiv.	3 00
Homer, N. Y., A friend, 1; a fem. friend, 25c.	1 25
Hopkinton, Ms. S. Goddard, 5; mon. con. 4,68;	9 68
Hudson, N. Y. Bible class in presb. chh. for Fayette Shepherd at Mackinaw,	6 00
Indianapolis, Indi. Mon. con. in presb. chh.	26 69
Ipswich, Ms. United mon. con. of 1st and S. chhs. 52,67; fem. miss. so. in S. par. 18;	70 67
Irasburg, Vt. Fem. miss. so.	5 00
Jaffrey, N. H. Miss. so. for Ceylon miss.	16 50
Jamaica, Vt. Mon. con.	2 09
Ketsville, N. Y. A friend,	5 00
Lansingburgh, N. Y. A fem. friend, 15; a friend, 5; by B. C. A.	20 00
Leacock cong. Pa.	25 37
Leominster, Ms. Juv. miss. so.	10 50
Lexington, Vt. Presb. chh.	30 00
Lexington Heights, N. Y., A. Dickerman,	10 00
Liberty co. Ga. Mrs. J. Dunwoody,	5 00
Lowville, Pa. Mon. con. in presb. chh.	3 35
Lynchburg, Va. 2d presb. chh.	6 00
Lyndon, Vt. Mon. con. 8,72; Mrs. R. S. 1; R. S. 1; I. G. 88c.; P. S. 1; C. S. 1;	13 60
Madison, O. C. Burbank,	1 50
Malone, N. Y. Mr. Birnsp,	1 00
Marblehead, Ms. A friend, dec'd,	3 00
Maryland, Twenty ladies, 3d pay. for Nevins Breckenridge in Choc. na.	30 00
Masonville, N. Y. Benev. asso. 3,50; mon. con. 6,30; commun. coll. 3; Sid- ney Plains, benev. asso. 2;	14 80

Natanzas, Cuba, Mrs. Echevaire,
Meredith Bridge, N. H., A friend,
Memphis, Ten. Mr. Williamson, 5; Dr.
Boling, 2;
Nickigan Ter, A lady, for Luther Law-
ton in Ceylon,
Montrose, Pa. Mon. con. in presb. chh.
Morristown, N. J. Two ladies,
Natural Bridge, Va. M. Houston,
Newark, N. J. Mrs. Goodrich, 50c.; mon.
con. in 4th presb. chh. 10;
Newburgh, N. Y. Mon. con. in Rev. Mr.
Johnson's chh. 5, 25; asso. ref. so. for
Cher. miss. 30;
Newburghport, Ms. Ladies of 2d presb.
chh. 7, 12; mon. con. of united chhs.
136, 24;
New Haven, Ct. A fem. friend,
Newton, E. par. Ms. Mon. con.
Newville, Pa. A friend,
New Windsor, N. Y. Mrs. P. Roe,
New York city, A friend, by Rev. Mr.
Rice,
North Fairfield, Ct. Gent. and la. asso.
Northfield, Ms. C. Barber,
Ohio, A friend,
Onaga, N. Y. Mon. con. in presb. chh.
Philadelphia, Pa. THOMAS ELMES, which
constitutes him an Honorary Member
of the Board, 500; R. Ralston, 100; Rev.
Dr. Ely, 50; Mrs. M. Carawell, 30; T.
Earp, 20; two friends, 15; I. Ashmead,
11; J. W. Gibbs, 5; Mrs. I. Jones, 2, 50;
a friend, 50c.
Pittsburgh, Pa. 1st presb. cong. 27, 21;
a gentleman, 7;
Pittsfield, Ms. A young lady, for school
in Ceylon,
Plymouth, Ms. Robinson chh. and so. to
constitute the Rev. CHARLES J. WAR-
REN an Honorary Member of the Board,
Reading S. par. Ms. Mon. con. 17, 21;
gent. asso. 3, 82; av. of a ring, 75c.
Richmond, Va. A friend, 2; S. J. 5; Rev.
I. Kerr, 29c.
Richville, N. Y. Mon. con.
Riga, N. Y. Mon. con. 32, 25; friends to
miss. 4;
Rochester, Vt. Mon. con.
Rochester, N. Y. Sab. sch. in 3d presb.
chh. for a child at Mackinaw,
Salem, N. H. La. asso.
Salem, N. Y. A friend,
Salem, N. J. Fem. miss. so.
Salem, Pa. L. Weston, one 10th av. of
wheat,
Scamponis, N. Y., J. Teneyck,
Shelter Island, N. Y., A friend to miss.
Somers, Ct. Mon. con. 10, 33; av. of jew-
elry fr. a lady, 80c.;
Southboro', Ms. Mon. con.
South Reading, Ms. Fem. ed. so. for ed.
hea. chil. at the west,
South Salem, N. Y., T. Mead, 5; J. Gil-
bert, 5; Mary Gilbert, 5;
South Williamstown, Ms. Fem. char. so.
Springfield, N. Y. Union benev. so.
Staunton, Va. S. Bell,
Sutton, Ms. A friend, 5; N. F. Morse, 2;
Taney Town, Md. Bear branch sab. sch.
mitte. so. 9th pay. for Grier Davidson
in Ceylon,
Troy, Michi. Ter. Fem. juv. so.
Union Village, N. Y. Rev. S. W. May,
Vergennes, Vt. P. Smith, for hea. chil.
in Ceylon,
Waltham, Ms. Fem. char. so.
Walton, N. Y. Fem. cent. so.
Wappingers Creek, N. Y. Mon. con.
Warwick, N. Y. Fem. miss. so.
Waterliet, Ninastecanna and Amity, N.
Y. Miss. so.
West Barnstable, Ms. Gent. and la. asso.
West Baylston, Ms. Fem. read. and
char. so. 6; B. K. a thank off. 2;
West Newbury, Ms. La. asso. (of which
15th pay. for John Kirby in Ceylon, 14;)
W. — Ms.

6 00
 25
 7 00
 12 00
 6 00
 30 00
 10 00
 10 50
 35 29
 145 36
 130 00
 13 86
 5 00
 3 00
 10 00
 4 00
 60 00
 1 00
 41 00
 734 00
 34 21
 5 00
 50 00
 27 78
 7 29
 5 00
 36 25
 5 00
 10 46
 12 50
 3 50
 10 00
 40 00
 1 00
 5 00
 11 13
 2 57
 14 04
 15 00
 5 00
 2 00
 10 00
 7 00
 12 00
 3 00
 25 00
 1 75
 30 00
 12 00
 5 00
 16 54
 45 00
 16 00
 8 00
 33 51
 20 00

Wilmington, Del. Mon. con.
Windham, O. Mon. con.
Woburn, Ms. La. asso.
Wrentham, Ms. Contrib. in 1st par.
Unknown, E. for Mediter. miss. 20; chil.
of an infant sch. for a bible for Hin-
doos, 1, 50;

Whole amount of donations acknowledged in the
preceding lists, \$11,397 48.

III. LEGACIES.

Bolton, Ct. Alfred Birge, dec'd, (\$100
having been received previously,) by J.
R. Woodbridge,
Jamaica, Vt. Solomon Goodell, dec'd,
(\$229, 55 having been received pre-
viously,) by Joel Pratt and John Aiken,
Manchester, Vt. Joseph Burr, dec'd,
(\$6,800 having been received previous-
ly,) by Joel Pratt and John Aiken,
Exr's,
Pittsfield, Ms. John R. Crocker, dec'd, by
Calvin Martin, Ex'r,
Sandwich, Ms. Miss Achsah Dillingham,
dec'd, to constitute the Rev. ABRAHAM
Cobb an Honorary Member of the
Board, by Rev. J. Burr,
Townsend, Ms. Samuel Stone, dec'd,
from the gentlemen appointed to dis-
tribute his estate, by Rev. J. Todd of
Groton,
Whitesboro', N. Y. Mary Ann Curtenius,
dec'd, by W. Walcott, Ex'r,

IV. DONATIONS IN CLOTHING, &c.

Boston, Ms. Two shirt collars, fr. a friend.
Bridgewater, Ms. Bedquits and socks, fr.
fem. benev. so. in Rev. E. Gay's par.
Brookfield, Ms. A hat, fr. L. Parsons, for
A. Hitchcock, Dwight,
S. par. A bundle, fr. gent. asso.
Brookfield, N. Y., A bundle, fr. R. But-
ler.
Cambridge, Vt. A bundle.
Dedham, Ms. A bedquilt, fr. juv. so.
Geneva, N. Y., A box, fr. ladies for
miss. so. for Sandw. Isl. miss.
Holliston, Ms. A coat, fr. C. Marsh.
Lyndeboro', N. H., A box, for Z. Howes,
Elliot.
Martinsburgh, N. Y., A box, fr. fem.
miss. so.
Middletown, (supposed) A box, fr. fem.
miss. so. rec'd at Goshen.
Monkton, Vt. A box, fr. fem. asso.
Newbury, Vt. Writing paper, fr. miss.
asso.
North Brookfield, Ms. A bundle, and
socks.
Paxton, Ms. A box, fr. young la. read.
and char. so.
Rochester, Vt. A watch, fr. Mrs. M. Hall,
for the Chippewa miss.
Rupert, Vt. A box.
Satauket, N. Y., A box, fr. G. Lee,
Sheldon, Vt. A box.
Sherburne, N. Y., A box.
South Britain, Ct. A bundle, fr. indiv.
Wrentham, Ms. Sundries, fr. a friend,

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, to be used in publishing portions
 of the Scriptures, school-books, tracts, &c. at Bom-
 bay, and at the Sandwich Islands.
 Writing paper, writing books, blank books, quills,
 slates, &c. for all the missions and mission schools:
 especially for the Sandwich Islands.
 Shoes of a good quality, of all sizes, for persons
 of both sexes; principally for the Indian missions.
 Blankets, coverlets, sheets, &c.
 Fulled cloth, and domestic cottons of all kinds.